Will you act as a local correspondent for the N.C.C.? see page 20)

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DR. YUI'S REMARKS AT N.C.C. EXECUTIVE COMMITTEE MEETING.

Christianity to the masses of China is a foreign religion and there is no particular relationship between this religion and the life of the Chinese people. The more critical portion of the nation suspect and openly accuse Christianity of being merely a tool of Imperialists, capitalists and foreign governments.

That which impresses non-Christians most is the activity manifested everywhere in Christian circles. There is a continuous series of activities of one form or another and the impression that is being created is that Christianity is primarily a religion of activity. To many this is all that there is in it. A very small number recognize that Christianity means more than this, that there is in it a spirit which finds expression in these visible activities. They go further and ask, What is it that inspires Christianity to these activities? They seek to penetrate behind that which they see to find out what is the mainspring of the Christian religion.

Has not the time come for us not only in word but in deed to help clarify the masses of people as to what Christianity really is. I, for one, feel that even we who have been brought up in Christian homes have not got very far in our study of Christianity or in our own Christian experience. We have been rather shallow. Those of us who have made a more earnest study can talk about theological and Biblical matters. Nevertheless, we have not made the kind of progress we should have made. There are those who are deeply interested in talking about the Chinese Christian Church but where is this Chinese Christian Church? Just what is it that we mean by it? And even were we to make clear just what the Church itself is that would not mean that we have got at the heart of the Christian religion. We would be thinking only of organized Christianity.

If we turn to the question of Christian Literature we realize how little *real Chinese* Christian literature we have. We think that we must get a lot of Chinese students in colleges who have literary ability so as to have them choose this as a life work. But is it enough to choose men for the production of Christian literature merely because they have a certain literary ability? Missionary translators have in the past employed fairly good literary workers to help them, but this is not enough. So few of us have made a profound study of Christianity, have been having profound experiences ourselves. Without such study and without such experience how are we to expect a Christian literature to develop?

Look for a moment at Buddhism. How did it get its literature? It was not merely by employing literary men to translate Buddhist books. The literature which we now have was the result of a profound knowledge of Buddhism and of Buddhist experience on the part of Chinese. Buddhism started to take root in China only after Chinese had accepted Buddhism

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from India and had made it their own as we see by comparing the greater vehicle with the smaller. Only through some such process of profound study and of personal religious experience can Christianity take deep root in China.

The burden on my heart, therefore, is this: Cannot we clarify our own thinking, clarify that of the people, and then set ourselves to produce men and women whose knowledge of Christianity will be profound and who will themselves have a vital experience of its power. This, I am convinced, is our most important problem.

I have come across missionaries since May 30th who wonder whether this is not a time for them to leave China, whether their work here may not be finished. Far from it. This is the time for us all to do the most aggressive type of Christian work in China, the time to prove the value of the Christian religion.

Let us avoid superficiality; let us go deep; let us render a profound service. This is the time of all times in which we must help to make the God in whom we believe absolutely real to the Chinese people. In the past, much attention was given to certain of China's ailments and Christianity was pointed at as possessing the much-needed cures. The call today is for us to help men realize what real religion is and what is its place in the life of the world. And then we need to go beyond that and show what is the contribution which Christianity has to make to the world's life. This calls us to much more profound searching of heart than the former method of approach.

We must now go forward in full strength. We must break loose from the unessential things and discontinue unimportant things, so that we may give our future thought and energy to the study of the Christian religion and to making vital our experience of Christianity.

N.C.C. EXECUTIVE COMMITTEE MEETS

The twentieth meeting of the Executive Committee was held in Shanghai, October 13-14. This was the first regular meeting since May. Meetings of the Shanghai members were held on May 31, June 1, 7, 27, and July 15. Minutes of these meetings which had been approved by circular letter were formally adopted.

The Council welcomed to the staff Miss Lily Haass of the National Committee of the Y.W.C.A. who is being loaned to the N.C.C. for work as Secretary of the Industrial Committee for a period of three years, her salary being borne out of special funds contributed for the work of this Committee and for the industrial work of the Y.W.C.A. She will have as Associate Secretary Mr. T. P. Meng, M. A., recent graduate of Yenching University, who takes the place of Mr. Gideon Chen.

The work of the past months was reviewed and plans made for the remainder of the N.C.C. year.

Certain vacancies in the membership of the Council were reported under the Council's rules for those leaving China, expecting to be gone for more than a year. They are as follows: Rev. Edwin Marx, Dr. F.D. Gamewell, Dr. H. S. Houghton, and Miss Rosalee Venable (the latter's resignation to become effective upon the date of her leaving China).

Rev. Ralph Wells was elected to fill the vacancy made by Dr. Houghton's absence. On nomination of the Y.W.C.A. group, Miss Jane Ward was elected to fill the vacancy made by Miss Venable. The Resident Secretary was instructed to communicate with the several "groups" with regard to the other vacancies and with regard to members of the Council who have been absent from two consecutive meetings, with a view to seeing that their places are filled at the next annual meeting.

Certain changes in the chairmanships of Standing Committees were necessitated by the inability of a number of those elected at the annual meeting to serve. The list as corrected is as follows:

Anti-Narcotic Committee:
Dr. T. H. Lee.

Church and Home:
Mrs. C. C. Chen.

Church and Mission Administration:
Rev. C. G. Sparham.

Indigenous Church:
Dr. T. T. Lew.

Industrial Committee:
Rev. C. E. Patton.

International Relations Committee:
Mr. T. Z. Koo nominated.

Literature Committee:
Dr. C. Y. Cheng.

Religious Education:
Dr. Luella Miner.

Retreats and Evangelism:
Rev. R. J. McMullen.

Special Committees:—

Work for the Blind:
Mr. George B. Fryer.

Buddhists:
Rev. Shen Wen-ching.

Moslems:
Dr. John Darroch.

The Committee voted to approve of Rev. K. T. Chung giving part of his time to the work of the National Anti-Opium Association as one of its vice-chairmen, but could not see its way clear to release him to act as executive secretary of the Association lest this interfere with his other responsibilities. The Council voted further to allocate to the N.A.O.A. $2,000, or two-thirds of the total amount set aside for anti-narcotic work, subject to the approval of the Anti-Narcotic Committee. The N. C. C. and the N.A.O.A. are working in the closest harmony. The Anti-Narcotic Committee of the N. C. C. will devote its attention to securing the fullest cooperation on the part of Christians in the work of the N.A.O.A.

A letter from Rev. G. W. Gibb regarding the editorial policy of the N. C. C. Bulletin was read and it was voted that in the future the cabinet, which is composed of the five coordinate secretaries, assume joint responsibility with the editor for each issue.

The Committee voted to arrange for an enlarged meeting of the Executive Committee at the time of the visit of Dr. John R. Mott to China. The dates fixed for the meeting are Jan-

uary 5-7, 1926. Arrangements for the program and the selection of persons to be invited in addition to the members of the Executive were left in the hands of a sub-committee consisting of the Shanghai members. At Dr. Mott's personal request the choice of the additional persons to be invited will not be confined to N.C.C. members. The conference will be limited to between forty and fifty persons in all.

The question which received the fullest consideration at this meeting of the Executive Committee was the relation of churches and missions to governments. The memorandum of Dr. Warnshuis was discussed and the Council's duty carefully considered. The following resolution, adopted by the North China Council of the Kung Li Hui, was before the committee:

"Voted: That the Council request the National Christian Council to approach the responsible representatives of the foreign governments asking for the abolition of all unequal treaties in order that the ground for the criticism of the Chinese Church as being dependent upon Western nations may be done away with and that Western governments may deal with China on the same basis as with each other."

The Executive did not see its way clear to act upon the recommendation of the Kung Li Hui as it was clear that many of the constituent bodies in the Council would oppose its doing so. It decided instead to place the whole question before its constituency for study and for such action as the several bodies might deem fit, the Council undertaking to supply such information as it may be able to gather and serving as a clearing-house of informat , including information regarding t actions of the different societies, churches and groups of individual Chinese Christians and missionaries. Letters have been sent to the secretary of each of the missions, urging prompt consideration by their missions of the questions involved. Widespread publicity will be given also, through the Chinese Bulletin, to those aspects of the questions which primarily concern Chinese Christians.

DR. JOHN R. MOTT IN CHINA.

Word has been received from Dr. Mott that he expects to be in China for a few days in January 1926 en route to the Dutch Indies, Australia and New Zealand. Dr. Mott's coming is in connection with the proposal to convene, possibly in Jerusalem, in the year 1927, an enlarged meeting of the International Missionary Council in order to face thoroughly and courageously the greatly changing situation throughout the world, together with its most serious implications. While in Shanghai Dr. Mott will divide his time between his several world interests in connection with his work on the International Missionary Council, the Y. M. C. A. and the World's Student Christian Federation. As chairman of the International Missionary Council during his brief stay in Shanghai, January 3 to 17, he will meet in conference with the Executive Committee of the National Christian Council.

At its recent meeting the Executive Committee voted to arrange for an enlarged meeting of the Executive to be held in Shanghai, January 5-7, 1926. This will consist in addition to the members of the Executive Committee, of between twenty and thirty others, both Chinese and missionaries. Dr. Mott, in consultation with European and American members of the International Mission ary Council, is preparing a list of questions on which the "home base" desires light. Arrangements for the meeting are in the hands of the Shanghai members of the Executive Committee and the staff.

N.C.C. SENDS DR. R.Y. LO AS FRATERNAL DELEGATE TO JAPAN.

The third Annual Meeting of the Japanese National Christian Council convened in the Reinanzaka Church, Tokyo, for a two days session, October 8-9. There were present approximately one hundred delegates from all parts of Japan with less than a dozen foreigners. The meetings were conducted entirely in the Japanese language with the exception of the fraternal greetings given in English by myself and the other foreign delegate from Korea.

Among the many committee reports which were given at the meeting the one that was translated into English was that of the Social Service Department which gave a very detailed account of investigation into the system of licensed prostitution in Japan. The facts gathered therein were very convincing, revealing one of the most heinous forms of woman slavery known anywhere.

In addition to hearing a number of well prepared committee reports and highly intellectual addresses, the Annual Meeting discussed a number of important matters which came to their attention. Foremost among these was a request from the Federation of Christian Missions in Japan asking the Japan National Christian Council to approach the several Japanese churches with a view to the setting up by them of a representative committee to study the possibilities of church union. This request caused a storm of discussion which was very interesting. One only wished that one could understand every word the Japanese brethren were saying in order to get the psychology of the Christian leaders in Japan on this important question of church unity and cooperation.

Another matter of interest was the proposal of the Japan Christian Council to put up a new building on the Ginza Street as national Christian headquarters, similar to that in Shanghai.

All through, the meetings of the session were of a high order and the addresses made were very timely. One could see that Japanese leadership

in the Christian Church is well developed and being given a right place, although the history of the Christian Church in Japan is not more than 60 years old. Comparatively speaking, the number of ministers in the National Christian Council of Japan is larger than in our own. It may be safely said that the type of leadership in the Japanese Christian ministry is higher than that in China, while educational leadership in China ranks pretty well with that of Japan. More educated men go into the ministry in Japan than in China.

In Tokyo I was received with cordial welcome. I was met by Mr. Miyazaki, general secretary of the Japan National Christian Council, and Mr. Maruyama, who is doing volunteer work for the welfare of Chinese students in Tokyo, and the secretaries of the Chinese Y.M.C.A. I was entertained in the home of Dr. D. Tagawa, former Vice-Minister of Justice and a very liberal Christian statesman, who visited our country two months ago. During my brief stay in Tokyo, besides delivering my fraternal address to the National Christian Council in session, I was given opportunities to address student bodies in Aoyama Gakuin, Y.M.C.A. and Y.W.C.A. and on the 10th of October I was asked to speak at an Anniversary celebration of the Chinese Republic at the Chinese Y.M.C.A. attended by a group of more than 400 students.

After the close of the N.C.C. sessions I was asked to visit churches in the following places: Kyoto, Osaka, Kobe, Hiroshima, Shimonosaki, Moji, Fukuoka, Nagasaki. Mr. Miyazaki joined me at Osaka and from there we travelled together until we reached Nagasaki. At each place where we stopped we were given a warm reception by the local Christian leaders, ministerial and lay. We held round table conferences. The discussions centered around the question of how the churches in the two countries could help to promote better understanding and greater sympathy in each other's problems and aspirations, and how as people of the East we could make our contribution to the Christianity of the world so as to be a benefit to mankind.

It was certainly gratifying to find that everywhere we went we met with such a warm welcome. This all indicates that the Japanese people have a desire for friendship with the Chinese and for better relations between the two countries, especially among the Christians of these nations. From my experience I judge that the silence of the Japanese on political affairs is due to lack of knowledge of present day China. One of the professors in the Imperial University, at Fukuoka, made this remark. "We have all studied Chinese classics; all that we know is merely ancient China and we think that we know it all." They do not know modern China. That reveals the reason why the Japanese people are reticent on so many of the problems which their government has brought to pass and which have never received their approval.

R.Y.L.

THE COUNCIL AND DOCTRINAL MATTERS

The following resolution was adopted at the annual meeting of the Council in May:

"In view of the fact that certain statements have appeared in the Press which would lead the reader to suppose that this Council is taking sides in doctrinal discussions which divide the Christian forces in China, we take this opportunity to reaffirm our position, as clearly set forth in the Constitution of the Council, namely, that 'matters of doctrinal and ecclesiastical policy be outside the province of the National Christian Council.' To this we adhere and in loyalty to this principle we have sought to carry out all the work committed to us."

It is well that this should be kept in mind to-day in view of the fact that articles are constantly appearing in the press, both here and in other countries, which imply that the above is not the attitude of the Council.

STOCKHOLM CONFERENCE ON INTERNATIONAL FRIENDSHIP.

Miss Y. J. Fan was sent as a representative of the National Christian Council to the Conference of the World Alliance for Promoting International Friendship and Goodwill Through the Churches, her expenses being paid by the American branch of the Alliance. In regard to the conference, Miss Fan writes as follows:

"The Conference of the World Alliance to which I was the only delegate from China was held at Stockholm on August fifth through to the ninth. There were over two hundred delegates, representing about forty countries. It was a very inspiring conference and people as a whole were in fine spirit. Most of the delegates were earnest in seeking solutions to a world-wide peace. However, it was disapointing to me as a delegate in general, as well as an Oriental in particular, that the urgent question of 'how to influence newspapers,' so that they will be honest and play fairly, was crowded out. What is worse was that no one seemed to have had any faith in ever being able to solve this question. My second disappointment was that the question of the Far East did not come up for consideration at all.

"Some of the questions discussed were: (1) The relations of Turkey with Greece and particularly the question of refugees. The result was an appeal to the League of Nations to see that refugees held as slaves be set free and deportation be stopped. (2) Problems between Germany and Latvia. The advice given was that the delegates to the conference from the countries concerned should meet together and talk the question out among themselves. (3) Religious minorities. The result was an appeal to the League of Nations to put into effect the resolutions passed by the League in regard to religious minorities. (4) How to make peace among states in Central Europe. A regional conference was decided upon.

According to the Constitution of the World Alliance Conference, China is entitled to four members or representatives. The National Christian Council of China is asked to appoint them and to report to the secretary, Sir Willoughby Dickinson. Y.J.F.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK.

Miss Fan and Mr. Gideon Chen attended the Conference on Life and Work held at Stockholm about the same time as the other meeting. We have received reports of only two of the Commissions which were presented to the Conference: one on the Church and International Relations, the Chairman of which was the Rt. Rev. Charles Brent, D.D., and the other on Methods of Cooperative and Federative Efforts by the Christian Commissions.

In presenting the report of his Commission Bishop Brent said amongst other things:

"The reports as a whole confirm a fact often made manifest in the history of the Church—that a deep disturbance of mankind by unparalled events (such as national catastrophes and political revolutions) has created and intensified new problems in the region of moral and religious thought. No doubt it has been the effect of this period behind us that in all countries and in all Churches a new interest has awakened and expanded itself with great energy, namely, to discover the function of the Churches in establishing relations between nation and nation and between State and State, and in the upbuilding of mankind on a basis of organic unity. It is characteristic of the reports that they all regard international problems in the light of the oecumenical idea and endeavor to solve them accordingly.

"It is indeed true that in one of the reports the statement is made that the Churches as such should keep in the background or stand aside from the political sphere in order to give space to purely religious influences and principle and that therefore the question is not so much 'The Christian Churches and International Relations' as 'Christendom and International Relations.' The Commission is of opinion that this new formulation does not essentially differ from the other. Mainly there are effects due not to the Churches so much as to the working of the Christian spirit through Christian personalities, but we think it should be possible to entrust to the *Church* nearly all those tasks which might be assigned to Christendom at large.....

"We do not overlook the fact that this call for a new public activity of the Churches implies a certain danger. It is not that the Church by widening her external range may forget the holy obligation of her inner mission, her work especially for the salvation of the individual, that by her manysided endeavors she may lose her function to penetrate prayerfully into the deep things of God and the soul, that by trusting in beautiful phrases and resolutions and by boasting of statistical results she may place less reliance on the supreme grace of God in Christ. Expression has been given to a sense of this danger by certain honored leaders of the Lutheran Church. If our Conference is willing to acknowledge this danger, the first step will have been taken toward its removal. The American report is perfectly right when it shows that in the inner history of Christendom during the last two centuries there have been two contrasted types of Christian piety—the eschatological and individualistic on the one hand, the social and universal on the other. This Commission believes that both types, which are common to all the Churches, are not to be regarded as exclusive but as complementary, just as heart and hand ought ever to be united, and we should like to recommend the Conference to consider the question how to combine Christian international activity with Christian inwardness. Without this combination all our prophesying will be as sounding brass or tinkling cymbal. If the Churches are strong in inward grace, they may within the wide bounds of their public mission, cooperate directly towards the establishment and fostering of better international relations. In now suggesting how to realize this aim, we find from the reports that a number of special questions emerge which they leave unsettled, nor is it clear that the Conference is able to settle them. The new movement of ethical thought in Christianity, inspired by the commotions of the last decade, is still in a state of fermentation and not sufficiently mature to justify speedy judgment."

The following resolutions were passed:

Resolved:

1. (a) That war, considered as an institution for the settlement of international disputes by physical forces allied to guile and lying, is incompatible with the mind and method of Christ, and therefore incompatible with the mind and method of the His Church.

(b) That War, thus viewed, is the abuse and not the use of force because it attributes to force authority and ability to determine moral values, of which it is incapable.

(c) That the aggressor in war is the nation that will not arbitrate or seek due processes of law and order.

(d) That it is the duty of the Churches to throw their united weight in the direction of the organized fellowship of the nations.

(e) That none of the foregoing resolutions are to be regarded as touching the inherent right of a nation to defend itself against aggression and oppression.

2. That the Church in fulfilling her supernational mission among the nations should impress upon her members that while loyal to worthy national ideals they should avoid "national bigotry, race prejudice, and an attitude of mind susceptible to the war appeal" as well as a weak cosmopolitanism which evaporates in mere sentiment.

3. That the Church should recognize the *teaching of the Word* as foremost among the means at her disposal for the furtherance of friendly international relations, and should include in this function not only sermons from the pulpit, but also educational teaching and the use of the press to reach a wider public, hoping thus to develope a general Christian opinion which will be the strongest counter-active to war. In proclaiming the Word these aspects of truth should be particularly emphasized: (a) The idea of blood unity among all nations (Acts. 17:26). (b) The idea of the oneness of all disciples of of Christ, according to the unanimous witness of the New Testament with that of world reconcilation realized

through the Cross of Christ (Eph. 5:14 ff). (c) The idea of Christian solidarity and sympathy (Gal. 6:2, 1 Cor. 12:12-27). (d) The idea that each individual Christian, Church and nation, has its contribution of service to render to the Kingdom of God.

4. That the Church believes that the Word should ever find expression in the Deed (Gal. 5:6) and would recommend as a model for the future humanitarian activity of the Churches the great International Charity Work of the last few years, by which they have organized their gifts in the presence of general calamity without regard to the nationality of the needy and suffering.

5. That the Church considers that the League of Nations is at present the only organized instrument for security establishing an international fellowship of the peoples of the earth, and therefore would recommend it to the sympathy and support of all Christians, in the hope that by the enlargement of its membership and the increase of its spiritual influence, it may become still more effective for that end. At the same time she recognizes her direct responsibility for a policy of International Friendship and for that reason endorses the aims and work of the World Alliance for Promoting such friendship through the Churches, while looking forward also to an understanding with the Churches still outside that Alliance so that they may unite in the same common endeavor.

6. That the Conference regards it as an international obligation binding on all States to protect the rights of national, racial and religious minorities as brethren in need of sympathetic help, and would emphasize that the Churches themselves should be the protectors of minorities living in their respective countries.

7. That the Church lifts up her voice in favor of the development of the permanent international court to which all judicial disputes likely to lead to war should be submitted and whereby weaker people in a desperate situation may obtain redress without a vain resort to arms, thus paving the way for a policy of general disarmament.

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One whole section of the report was given to the question of race and race problems from the Christian point of view. The report is too long to quote in full. We mention two extracts only.

A. Equality of Races

One of the most unique features of the Christian revelation, vividly presented in the story of Cornelius—was the insight that in spiritual matters, in the possibilities of regeneration, inspiration by the Holy Spirit, direct approach to God, and acceptability to Him, race differences do not count. Neither do social, educational or even sex differences. God is no respecter of persons. In Christ there is neither Jew nor Gentile. This does not mean, however, that these diversities cease to exist. It does mean that they do not create essential inequalities between men in spiritual experiences and privileges. Salvation is equally offered to all. Christ died for all.

"The duty therefore of the Church is clear. She should make room for all races without discrimination in her life, in her worship, in her ministry. But in doing so she should not deny the reality of race diversities, nor ignore the patent facts of race characteristics. Some races have gifts and talents of one kind, other of other kinds. At any given time races are culturally advanced, others are backward. And these diversities of gifts and development have inevitable consequences.

"If, for instance, in the relations of two races residing in the same city, it seems desirable that they should be segregated, or that their children should attend separate schools, such arrangements cannot be either condemned or defended as a matter of Christian principle. Those principles and ideals require in regard to such arrangements that justice, goodwill and brotherhood should be observed: but they cannot prescribe the specific adjustments that may be needful for the best interests of all concerned.

"It is clear that Christianity, while insisting on the equality of races, does not undertake to prescribe specific arrangements in the affairs of the daily life. But in regard to all specific arrangements, which are of necessity more or less temporary, it does proclaim and insist on justice, brotherliness and goodwill."

B. The Problem of China

"The one great area and people still free from complete political domination by the white race is China. A century of increasing intercourse, however, between China and the West has resulted in many unequal treaties, in "extraterritorial rights" for white men in China, and in a disordered and crumbling public life. Yet new ideas and purposes are working mighty transformations in that great and ancient people. Millions of intelligent Chinese now demand the complete restoration of their sovereign rights. They feel that unequal treaties, special economic privileges and extraterritorial rights for foreigners, impose intolerable humiliation and unjust conditions on their developing national life. The interference of individuals representing great foreign financial interests in the inner politics of China, preventing her national unification and consolidation, is creating, they insist, a dangerous and unbearable situation.

"In the light of these facts and of our Christian principles, the Churches of all lands which have dealings with China should urge their respective nations to deal with China's claims and needs on the basis of justice and brotherliness."

COOPERATION AND UNION.

The Universal Christian Conference on Life and Work at its recent meeting in Stockholm found itself faced with the question of how to make effective the cooperative work of its constituent members. One of its commissions presented a report dealing with principles of cooperation, from which we make the following quotation, as it applies equally to the situation in China.

"The divisions of Christendom are to be regarded under a double aspect. They may be to some extent legitimate and necessary, corresponding to religious and national history and temperament. Partly,

it must be confessed, they are due to narrowness and sin. But even then they can only be overcome through gradually increasing mutual understanding and by 'the more excellent way' of love, teaching men that no individual and no section in the Church has been able to grasp the fullness of Christ. The Conference, however, and its eventual continuation, is in no way concerned with matters of creed and organization. We fully recognize that each Church must do its own work in its own way. But the life of each Church can be greatly stimulated and enriched by mutual intercourse and inspiration. Even where Christians have serious differences they must try to co-operate and emulate one another in doing the will of God. We may differ, for instance, as to the possibility of reforming the world according to the will of God. We must agree that Christians are to contend for the will of God. We may differ as to the ultimate conception of the Kingdom of God: we must unite in co-operating for the fulfillment of our prayer: Thy Kingdom come; Thy will be done on earth as it is in Heaven. It is just in the practical life of today and tomorrow that there will be a vast field, where in the presence of God all doubts as to His holy will must needs disappear. Everyone must have the confidence, that his convictions can stand the test of life. Just when we believe our convictions to be right, we must have the courage of trusting them so that their truth may be proved. For if any man will do the will of God, he shall know of the teaching, whether it be of God or not."

THE UNITED CHURCH OF CANADA

The above principles have been carried to the point of full organic union in the formation on June the tenth of *The United Church of Canada* by the coming together for the first time of Presbyterian, Congregational and Methodist Churches.

It was a union through comprehension, not a union on the basis of the lowest common denominator; a union in which each of the historic church bodies brought the gifts God had given them and laid them on the altar for the fuller, richer service of the United Church.

It was an impressive moment indeed when a representative of each group rose and stated what his Church conceived to be its choicest contribution to the United Church.

The Presbyterian Moderator said:

"According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standard-bearers of the Church commissioned to make disciples of all nations, *more especially in the manifestation of the Spirit in vigilance for Christ's Kirk and Convenant, in care for the spread of education and devotion to sacred learning*, receive ye our inheritance among them that are sanctified."

He was followed by the Chairman of the Congregational Union who said:

"According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standard-bearers of the Church commissioned to make disciples of all nations, *more especially in the manifestation of the Spirit in the liberty of prophesying, the love of spiritual freedom and the enforcement of civic justice*, receive ye our inheritance among them that are sanctified."

Next came the General Superintendent of the Methodist Church with the words:

"According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standard-bearers of the Church commissioned to make disciples of all nations, *more especially in the manifestation of the Spirit in evangelical zeal and human redemption, the testimony of spiritual experience, and the ministry of sacred song*, receive ye our inheritance among them that are sanctified."

Finally the Chairman of the General Council of Local Union Churches said:

"According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standard-bearers of the Church commissioned to make disciples of all nations, *more especially in the manifestation of the Spirit in the furtherance of community-life within the kingdom of God, and of the principle, in things essential unity, and in things secondary liberty*, receive ye our inheritance among them that are sanctified."

In the declaration of Church Union which followed one more advance step was taken in the drawing together of Western Christians.

CHRISTIAN MISSIONS AND TREATIES WITH CHINA

(Memorandum prepared by Rev. A. L. Warnshuis, D. D., Secretary of the International Missionary Council.)

Recent events in China have centered the attention of the world upon the treaties between Western Powers and China. For several years the Chinese have been protesting with increasing earnestness against what they considered the inequality of these treaties, and now by means of strikes and boycotts they have succeeded in bringing to the western peoples a fuller realization of the depth of feeling and the passionate patriotism that underlie the protests against the special privileges that the treaties give to foreigners. These are not new methods for them to employ, for in local affairs the Chinese long ago became expert in closing up their shops and in refusing to work when dissatisfied with the actions of their own officials, and they have previously demonstrated the effectiveness of a boycott against Japanese goods. They have now taken up this powerful weapon against western governments, who were apparently uninfluenced by merely verbal arguments.

The circumstances under which the treaties with China were negotiated suggest the character of these agreements. The principles underlying the existing treaties were first formulated in the treaties of 1842-44 and 1858-60, when China's arrogant attitude of superiority over Western peoples and her desire to maintain her distinctive civilization and seclusion were opposed by the determina-

tion of European and American governments to open the ports of China to foreign trade. Christian missions were not loath to endeavor at the same time to break down the wall that prevented them from entering China,*

The treaties now in force were made in 1902-3, at the end of the Boxer Uprising, when the government of China made its last effort to resist the intruding forces of the West and to maintain her isolation. All of these treaties were accepted by China under duress of military forces, and the purpose of the Western Powers was not primarily to secure justice but rather to obtain privileges of trade and freedom for missionary activity.** In these treaties missions are inextricably intertwined with trade, however much the motives may differ. To the Chinese, both commerce and missions were western forces seeking to encroach upon China's interests. It is now China's turn to protest against western arrogance and assumed superiority. In considering this protest, we must take into account with sympathetic appreciation the changes that have taken place in China during the last twenty years and the progress that China has made in incorporating Western ideas and customs in her age-old civilization. In government and national aspirations, in commerce and industry, and in education the China of to-day is very different from that which accepted the treaties even of 1903.

In the readjustment of China's foreign relations, it is understood that some settlement af China's internal political difficulties is essential. To establish an effective central government, to determine the relations that should exist between the provincial and central governments, to demobilize the excessively large numbers of men under arms, to create a uniform and stable currency, to complete the codification of the laws of the Republic, and to carry forward the establishment of a satisfactory administration of those laws,—these are only some of the principal tasks awaiting achievement. It is unfortunate that the quarrels with foreign powers tend to distract the attention of China's citizens from these difficult problems in their domestic affairs. Foreign intervention in these matters is entirely out of the question. So long as foreigners attempt to have anything to say about these things, the Chinese will continue to blame them for conditions which the Chinese themselves must remedy. A policy of complete aloofness in this realm on the part of the foreigners is urgently necessary, so that the Chinese people may see clearly that the government which they have is that for which they alone are responsible. The most helpful thing that foreigners can do is to cooperate in settling as quickly as possible the questions in which they are involved, so that the Chinese people may give undivided attention to the attainment of stability and order in their own governmental affairs. The carrying out of internal reforms necessarily depends upon the development of a national spirit. It may be regretted that such a spirit is being aroused by self-assertion in criticizing the actions of the Western Powers, but the attitude of Westerners in such circumstances should be that of pressing forward to right any wrong which the Chinese may rightly charge against them. The present situation in China is not to be used by foreigners as an excuse for doing nothing, but rather as an added reason for hastening to do all that is just and right as far as they are concerned.

Opinions will differ widely with reference to the part that missionaries and churches should take in the discussion of proposed revision of the treaties. For various reasons both missionaries themselves and also the commercial and diplomatic people will urge that the missions should keep themselves aloof from these discussions. On the other hand, it is important to remember that the missionaries continue to be nationals who share in the responsibilities for the policies of their governments, and are looked upon in that way by the Chinese because of the extraterritorial privileges which the missionaries enjoy in common with their fellow nationals. So long as they are citizens of their respective countries they cannot as individuals renounce the protection and obligations conferred by the existing treaties, and any modifications that they may desire in the provisions of these treaties relative to themselves can be secured only by a revision of the treaties. Moreover, the missionaries took a responsible part as advisors as well as interpreters of the representatives of their governments who negotiated the early treaties that have so largely determined the relations of western peoples with China up to the present time. The writer frankly believes that the missionaries will be more honorable if, instead of an attempt at aloofness, they will endeavor in rightful ways to use whatever knowledge and influence they possess in securing such a revision of the treaties as will more truly express the Christian principles that ought to prevail in international relations In doing so, they need not express any opinion about the action of their predecessors, nor judge them by standards other than those that prevailed two or three generations ago. These earlier missionaries sought what they thought to be the best interests of China. But when in the light of to-day and in consideration of the changes that have occurred in China, their successors disapprove these treaties, it would seem to be their duty to lend their aid in making such modifications as appear now to be required by the demands of justice.

The privileges of extraterritorial jurisdiction are a principal cause of Chinese complaint. In this question the interests of missionaries are not practically affected to any great extent, excepting as some of them reside in the foreign settlements at the open ports. This is so because they are not involved in lawsuits that require the intervention of courts of law. There

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*In an address before the North China Branch of the Royal Asiatic Society in 1857, J. Barr Robertson said:— "It is not too much to say that ten years later the treaty of Tientsin (1858) in its entirety would have been an impossibility; not but what the Chinese authorities could have been compelled to yield all it contains: but that the British government, yielding to the democratic impulse that has in the interval passed over Europe and America, would have hesitated to impose all the conditions to which the Chinese government then submitted." Quoted by Tyler Dennett in "Americans in Eastern Asia", page 510.

**See Tyler Dennett—Americans in Eastern Asia, pages 481-490. Also Arthur H. Smith—China in Convulsion, Vol. I, pp. 14 ff.

has been much vagueness of thinking at this point on the part of missionaries, whose special privileges are granted to them under other treaty provisions that will be discussed in the following paragraphs of this paper. The foreign merchants in whose business the validity of contracts and the interpretation of law are essential factors, on the other hand are very directly concerned in the settlement of this controversy. It is desirable that missionaries should therefore exercise some self-restraint in the discussion of this question, not necessarily refraining from the rightful exercise of their judgment as citizens who share in determining governmental policies, but certainly making sure that they understand fully and give due consideration to the just claims both of the Chinese and of their fellow nationals who are engaged in commerce or who follow other than missionary vocations in China. The eventual abolition of extraterritorial jurisdiction in China has been promised in the treaties of 1902-3 and again in those of 1922, and the fulfillment of these promises has been made dependent upon China's legal and judicial development. China is the last great country in which extraterritorial jurisdiction is maintained, and it is certainly doomed to disappear there. It is now only a question of when and how, whether by gradual stages or otherwise. The preliminary investigation of this question and the formulation of proposals as to the time and method of abolition have been referred to an international commission, composed presumably of competent legal experts, who, it is expected, will meet for this purpose in the near future. They will consider the facts regarding the revised laws of China, and the administration of the courts of justice, and the bearing of these developments upon the harmonious relations between the Chinese and foreigners. The loyal carrying out of this plan by all those concerned should lead to the just settlement of this part of the present controversy. It is to be hoped that public opinion both in China and in the West will enable the governments to accept without delay the reasonable recommendations of the Commission.

The special privileges enjoyed by missionaries in China are secured for them by what are known as the "toleration clauses" in the treaties, and to a consideration of these it is highly important that missionaries and their home boards should give earnest thought. The privileges conferred by these clauses are those of freedom to teach the Christian religion, to travel and reside anywhere in China, and to acquire and occupy property for missionary purposes. In the same clauses, Chinese are promised freedom to accept and practise the Christian religion. These are special privileges that are extended only to Christian missionaries and that are not given to other foreigners in China. These privileges are entirely separate and distinct from those of extraterritorial jurisdiction. A brief review of the history of these toleration clauses may help to illuminate the discussion of them.

Before 1842, Roman Catholic missionaries had been at work in China for more than three hundred years. During part of this time they enjoyed the favor of the imperial court in Peking. At other times they suffered opposition and persecution. Whatever the attitude of the government was, they persisted in their devoted efforts and with a considerable measure of success. Without the protection of any treaties or the intervention of any Western government, they had entered most of the eighteen provinces of China, even in the far west where some of their most fruitful work was achieved. However, because under edicts issued in the Eighteenth Century for the suppression of Christianity it was not lawful for any Chinese to become a Christian, the Roman Catholic missionaries were the first to seek the aid of Western governments when these began to intervene on behalf of trading interests.

The treaties of 1842 and 1844 which secured the opening of five ports for foreign residence and certain limited trading privileges did not include any clauses regarding missionary work. The missionaries, like other foreigners, could reside in the open ports, and were permitted to erect churches there, but there was no stipulation giving them any liberty to seek converts and they had no legal right to reside or even to travel in the interior, or to purchase property there.* It was through the efforts of the French envoy that toleration for Chinese Christians was obtained by an imperial edict on December 28, 1844. The terms of this decree at first applied only to Roman Catholic Christians but by a despatch issued on December 22, 1845 it was interpreted so as to include all Christians.** It is important to note that this toleration edict, although issued in response to representations of the French envoy on behalf of the Roman Catholic missionaries, was entirely a free act for the Chinese government, and the Chinese Christians were in no way placed under the protection of any foreign powers. Toleration at that time was dependent entirely upon the goodwill of the Chinese government and people. The same edict definitely prohibited the missionaries from entering the interior of the country to propagate religion.

When the treaties were revised in 1858-60, each of these contained a guarantee of toleration for Christianity, and a promise of protection in the exercise of their faith not only to missionaries but either explicitly or by implication to Chinese Christians. The Russian minister was the first to formulate such an article on religious toleration, by which the Chinese government agreed "not to persecute its Christian subjects for the exercise of the duties of their religion", and to give permission to a fixed number of missionaries to travel in the interior to propagate their faith. In the negotiation of the American treaty of 1858, an article on Christianity was inserted as a result of the persistent efforts of the interpreters, S. Wells Williams and W. A. P. Martin, both of whom were missionaries. This article reads as follows:—

"Article XXIX.—The principles of the Christian religion, as professed by the Protestant and Roman Catholic

* See Tyler Dennett, "Americans in Eastern Asia", pp. 559 ff.

** S. Wells Williams, "The Middle Kingdom", Vol. I, pp. 357, 358. H. B. Morse, "International Relations of the Chinese Empire", Vol. I, p. 691.

Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

An abridgment of this article was included in the British treaty. The French treaty provided that "the members of all Christian communions" should "enjoy entire security for their persons, property, and the free exercise of their religious practices", and that protection should be given to missionaries travelling in the interior with passports. It recognized the right of any person in China to embrace the Christian faith and provided for the abrogation of all edicts against Christianity. The British and French treaties were not ratified till 1860, and then in a supplementary convention the French secured the affirmation of the imperial edict of 1844 for the toleration of Christianity. Moreover, the Chinese text of this paragraph, which differed materially from the authoritative French text, promised that the toleration of Catholicism should be promulgated throughout all China, that those who illegally arrested Christians should be punished, that churches, schools, cemeteries, lands and buildings taken from the Catholics in earlier persecution and before 1842 should be restored to the Christians in the localities concerned,* and that it should be "permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure."**

These treaties of 1858 obviously worked a very great change in the status of missionaries and Chinese Christians. The permission to travel in the interior was a direct reversal of the earlier arrangement by which foreigners found beyond a certain distance from the treaty ports were to be arrested and conveyed to the nearest consul. They might meet opposition from the populace, the local gentry, or even the officials, and the Peking government might at best give them only half-hearted support, but back of them were the Western Powers, who were also pledged to ensure the protection of Chinese Christians. Western governments and merchants might be lukewarm towards missionary work, but if the Chinese denied any rights guaranteed in these treaties the interests of all foreigners and of commerce and the security of the whole of foreign intercourse would suffer. Religious toleration was not voluntary on the part of the Chinese, but assumed the character of still another imposition by foreign powers. As Mr. Dennett has commented, "The Chinese were free to abstain from Christianity as from opium, but they were not free to prohibit them." (Americans in Eastern Asia, page 574.)

The privileges conferred by the interpolated clauses in the Chinese text of the French treaty were long a subject of debate and often a cause of friction. The Chinese authorities seem never to have contested their authoritativeness, and in the Berthemy Convention of 1865 they partially assented to them, but there were frequently great difficulties in obtaining their enforcement. As these privileges were claimed by the French missionaries, the American and British governments felt themselves constrained to claim equal privileges for missionaries from their countries. Some of the difficulties were cleared away by decrees obtained by the American minister, Mr. Denby, in 1897. In the treaties that were made in 1902-3, after the Boxer Uprising, toleration clauses were included that more clearly defined and confirmed these missionary privileges and the principle of religious toleration. The most complete statement is that of the American treaty, which is as follows:—

"Article IV.—Christianity; its teachers and followers not to be discriminated against. Rights and duties of missionaries.-"The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the Laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts; but shall administer the laws without partiality so that both classes can live together in peace.

"Property: land purchases by missionary societies.—Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

The advantages and disadvantages of these toleration clauses have been debated by missionaries from the time of their first enactment.* Among

*This also had been previously provided for in an imperial edict dated Feb. 20, 1846

**All of these articles are quoted in full by S. Wells Williams, "The Middle Kingdom", Vol. II, p.360

* For important discussions of these, see "Mission Problems and Mission Methods in South China," by J. Campbell Gibson, pp. 287 ff.

the advantages claimed, it is pointed out that these clauses have made possible most of the missionary activity of the Christian Church in the interior in China from 1858 to this day. To the missionaries was given the right to preach throughout the empire, and the protection of law for their lives and property. While Christianity does not depend upon treaties and political power for its propagation, these articles prevented the government of China from becoming a persecuting agency. The weak and inexperienced churches were spared the ordeal of persecution and were sheltered, until time had been given for their growth in numbers, influence, and intelligent comprehension, and in faith and courage. On the other hand, the very serious disadvantage that arose out of the placing of Chinese Christians under the protection of foreign powers must be recognized. To be sure, it was only as protectors of the faith of the converts that a foreign power could legally intervene, but in practice the result was to separate the Chinese Christians from the mass of their fellow countrymen, and to make of them an enclave under the defence of aliens. So much was this the case, that until comparatively recent years the Chinese authorities unwisely but persistently made a sharp distinction in the terms used to describe Christian and other Chinese subjects. Moreover, because of this protection, there were brought into the churches those with unworthy motives who feigned conversion. These clauses were a serious blow to the prestige and sovereignty of the Chinese state as they practically removed Chinese Christians from its jurisdiction. Under them the missionary came as part of the aggressive West, depending on agreements wrested from the Chinese government by war. His message, accordingly, could not but be compromised and his Lord often misunderstood. By no means every missionary or every Chinese Christian invoked their defence, and so far as the Christians are concerned these clauses in practice have become almost a dead letter. Moreover, by the beauty and integrity of their lives, both missionaries and Chinese Christians have overcome many of the disadvantages of these treaties and have witnessed to the coming of a new spiritual and religious power into the ancient Middle Kingdom.**

In passing, as we study these treaty provisions, it should be noted that it appears from the record of the negotiations in 1858 that the Chinese were then not unwilling to allow the missionaries to travel in the interior of the country because they could usually speak the language, and they opposed a like permission to merchants who could not do so, and they feared this ignorance would lead to trouble. They therefore readily agreed to the clauses proposed by the Russian minister which referred to the Greek Catholic missionaries in Peking with whom the Chinese authorities were acquainted. In later negotiations with other powers, they objected at first to giving such permission to Protestant missionaries because they were married, and they feared that for that reason trouble might also result. The objections were not on doctrinal or cultural grounds.

So, it should be observed that both before and after 1842, the opposition to Christian missions has never been for purely religious reasons. Whenever such opposition has been manifested, it has been because of political fears lest this foreign religion should result in movements that aimed to overthrow the Manchu dynasty. This fear was fulfilled in some respects in the Taiping Rebellion. It is important to remember this fact in connection with the political developments in China since it became a republic and in connection with its foreign relations. This will help to explain the intense desire of Chinese Christians to demonstrate their loyal patriotism, and to emphasize the necessity for the separation of the missionary movement from any of the political purposes and actions of Western governments.

The present situation in China and the impending revision of the treaties make it important to consider now what the effect would be upon missionary work in that country if the "toleration clauses" are not re-enacted. Without entering upon too detailed a discussion of these questions, it is suggested that the effect with reference to the special missionary privileges would be as follows:—

(1) *Religious toleration.* It has been stated above that generally speaking, these clauses are already obsolete so far as the protection of Chinese Christians is concerned. Religious liberty and freedom of conscience in China are no longer dependent upon treaties with foreign powers. The Chinese people themselves will strenuously defend this principle. In the framing of a constitution for the Republic, efforts were made repeatedly for the recognition of Confucianism as the state religion. Christians, Buddhists and Moslems united in successful opposition to such proposals. There is great gain in having these universal rights recognized in the national law of China rather than to depend upon the enforcement of them by foreign powers.

(2) *Missionary travel and residence.* The right of missionaries to travel and to reside for the purposes of their work anywhere in China might be curtailed if the treaties do not continue to provide for these privileges. This possibility should not be overlooked and the risks should be bravely accepted. At the same time, it must be said that such a result is now extremely unlikely. The missionary stations already established would be protected as being already in the legal possession of the missions, and the opening of new stations would depend upon winning the goodwill of the local gentry and people, as is now the case. Furthermore, it should not be impossible to safeguard these privileges in so far as that may be desirable and right in the negotiations for the revision of these treaties, so that they will be guaranteed by voluntary legislation of the Chinese government. It would again be a great gain if these privileges could be secured in that way rather than to have them imposed upon China by Western governments.

(3) *Missionary safety.* For the safety of their lives, excepting as they reside in the treaty ports, the missionaries do not now depend upon foreign gunboats or governments. Such protection is practically impossible and ineffective for the missionaries, most

** Partly quoted from an unpublished manuscript by Prof. Kenneth S. Latourette.

of whom now live in the interior, many of them far beyond the range of foreign police or military forces. These missionaries are now and have always been dependent upon the goodwill of the people among whom they live and upon the protection of the Chinese government authorities. When missionary lives have been lost through local riots or other disturbances, it has been the general rule not to ask indemnities for them. The frank and complete recognition of this reliance upon the Chinese government and upon the goodwill of the Chinese people would also be a great gain.

(4) *Property titles.* It is exceedingly difficult to secure a clear title to land in China. The deeds of all property owned by foreign missions are registered in the consulates as well as by the Chinese government authorities. Such consular registration has been a most valuable means of safeguarding the security of property titles. The writer personally knows of a number of cases in which Chinese churches long independent and self-supporting that have purchased land with their own funds, have voluntarily transferred the title to a foreign mission in order that the deeds might be registered in the consulate. These churches have also refused to permit the missions to transfer the title to their property to themselves when they have become self-supporting and have been so for a long time. The purpose in such cases has been simply to avoid troublesome litigation. It may be that in this way the churches have been coddled by the missions, when they should have shared as Chinese institutions in the insecurities and inefficiency of their own government in the matter of enforcing laws that will give adequate security of property titles. In the future, the property of the churches in China in increasing measure will be acquired by those churches themselves and should be in all respects subject to the laws of China and of Chinese administration. The security of the titles of foreign property will be safeguarded in the same way as all the other legal interests of all foreigners in China. In other words, these property interests of the missions will be included in the consideration of the question of extraterritorial jurisdiction. If the new codes of law in China and the new courts are found to be sufficiently satisfactory by the international commission to be appointed to enquire regarding these matters, the missions will then have no reason to ask for any exception to be made in their favor, but together with all other foreign interests in China may entrust the legal protection of their property to the Chinese courts. If it should be found necessary to provide during some transitional or preparatory period for certain special courts or other legal safeguards, the missions would naturally and readily accept such arrangements. It would appear, therefore, that these property interests need not be an insuperable difficulty when the toleration clauses no longer protect them.

This brief review of what the probable effects the annulling of the toleration clauses in the treaties would have upon missionary work in China is not complete unless we think also of what the favorable results would be. No consideration need be given to the suggestion that such a change would do much to win the goodwill of the leaders of Chinese public opinion. Questions of what is just and right should not be influenced by considerations of mere policy. It is important, however, to recognize the benefit that will be secured by relieving the church in China of the handicap of these unnecessary connections with foreign governments, and the missionaries of working under conditions imposed by military power. The spiritual message of the Christian religion, the gospel of Jesus Christ will be more easily understood and more readily accepted if entirely set free from any connection with foreign governments.*

If these considerations are to any extent a fair statement of the issues, it would seem that the missions from America, Great Britain, and countries on the continent of Europe should not wait too long in taking action that will result quickly in the removal of these toleration clauses from the treaties of foreign powers with China. Instead of waiting until an international conference decides to annul these clauses, it would be well for the boards that are supporting missions in China to make representations to their own governments expressing their willingness and desire to have the treaties modified in this way, and so to help in adjusting the treaty relations of China in accordance with present day conditions.

A. L. WARNSHUIS.

August 18, 1925.

* The missions in Japan and Korea have never had any treaty protection, but the differing circumstances make a comparison very difficult. See Tyler Dennett "Americans in Far East"—pp. 564 ff.

CHRISTIANITY IN THE TREATIES BETWEEN CHINA AND OTHER NATIONS.

Extracts from the Treaties.

I. Legal Status of Missionaries in Mission Work.

II. Holding of Property by Missions.

III. Status of Chinese Converts to Christianity.

IV. Extraterritoriality.

I. Legal Status of Missionaries in Mission Work.

1844, Treaty of Wang-Hea (American).[1] "Article XVII 'Citizens of the United States residing or sojourning at any of the ports open to foreign commerce shall enjoy all proper accommodation...in hiring sites from the inhabitants on which to construct houses...and hospitals, churches and cemeteries.' The French Treaty of the same year but signed nearly four months later adds the words 'convents and schools.' Article XVIII of the Wang-Hea Treaty is to the effect that 'scholars and people of any part of China, without distinction of person,' may be employed to 'teach any of the languages of the Empire, and to assist in literary labours' without molestation. Citizens of the U.S. were also to be allowed to purchase 'all manner of books in China.

1847. "On April 26, an agreement was signed by Ki Ying, the High

1. Treaties between China and Foreign States. The Maritime Customs, Vol. I, pages 683,684.

Imperial Commissioner and Sir John Davis, Bart. etc., Her Brittanic Majesty's Plenipotentiary which contained the following:

'According to the American and French Treaties, the building of churches in the five ports is conceded, and it is therefore agreed upon that a spot in the neighborhood of the Foreign factories (in Canton), outside of them, may be rented for erecting one.'[1]

Great Britain Treaty of Tientsin, 1858:[2] "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

French Treaty of Tientsin, 1858:[3] "La religion Chrétienne ayant pour object essentiel de porter les hommes à la vertu, les membres de toutes les communions Chrétiennes jouiront d'une entière securité pour leurs personnes, leurs propriétés, et le libre exercise de leurs pratiques religieuses, et une protection efficace sera donnée aux missionaires qui serendront pacifiquement dans l'intérieur du pays, munis des passeports reguliers dont il est parlé dans l'article VIII."

"Aucune entrave ne sera apportée par les autorités de l'empire chinois au droit qui est reconnu à tout individu en Chine d'embrasser, s'il le veut, le Christianisme et d'en suivre les pratiques sans être passible d'aucune peine infligée pour ce fait.

"Tout ce qui a été précédemment écrit, proclamé ou publié en Chine par ordre du gouvernement contre le culte Chrétien, est complètement abrogé, et reste sans valeur dans toutes les provinces de l'empire."

United States of America at Tientsin, 1858:[4] "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teach and practise the principles of Christianity, shall in no case be interfered with or molested."

Similar treaties were made in 1850 with France, Belgium, Russia, and Germany, in 1862 with Portugal, in 1863 with Denmark and Holland. In 1860 a special convention was entered into with France. The English translation of this convention is as follows:

Special Convention with France

(Translation of Chinese text of this article.[5])

"It shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial Edict of the 20th February, 1846, that it is permitted to all people in all parts of China to propagate and practise the 'teachings of the Lord of Heaven,' to meet together for the preaching of the doctrine, to build churches and to worship; further, all such as indiscriminately arrest (Christians) shall be duly punished; and such churches, schools, cemeteries, lands, and buildings, as were owned on former occasions by persecuted Christians shall be paid for, and the money handed to the French Representative at Peking, for transmission to the Christians in the localities concerned. It is, in addition, permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

Great Britain and China 1902:[6] "The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested."

United States, Treaty of 1903:[7] "At last, in 1903, in the Sino-American treaty of that year, an express treaty right was granted, not to individuals, but to 'Missionary Societies' to rent or lease in perpetuity lands and buildings for their missionary purposes in all parts of the Empire. Article XIV of that treaty, after repeating substantially the provision of Article XXIX of tha Treaty of 1858, provides:

'No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes can live together in peace.

'Missionary societies of the United States shall be permitted to rent and lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities to erect such suitable buildings as may

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1. Treaties between China and Foreign States, Vol. I Page 402.

2. Mayers, "Treaties" pp. 12-13. Art. VIII.

3. Mayers, "Treaties" pp. 62-63. Art. XIII.

4. Mayers, "Treaties" p. 92. Art. XXIX.

5. Mayers, "Treaties" p. 120.

6. MacMurray, "Treaties and Agreements" p. 351 Art. XII.

7. Willoughby, "Foreign Rights" pp. 200-201.

of whom now live in the interior, many of them far beyond the range of foreign police or military forces. These missionaries are now and have always been dependent upon the goodwill of the people among whom they live and upon the protection of the Chinese government authorities. When missionary lives have been lost through local riots or other disturbances, it has been the general rule not to ask indemnities for them. The frank and complete recognition of this reliance upon the Chinese government and upon the goodwill of the Chinese people would also be a great gain.

(4) *Property titles.* It is exceedingly difficult to secure a clear title to land in China. The deeds of all property owned by foreign missions are registered in the consulates as well as by the Chinese government authorities. Such consular registration has been a most valuable means of safeguarding the security of property titles. The writer personally knows of a number of cases in which Chinese churches long independent and self-supporting that have purchased land with their own funds, have voluntarily transferred the title to a foreign mission in order that the deeds might be registered in the consulate. These churches have also refused to permit the missions to transfer the title to their property to themselves when they have become self-supporting and have been so for a long time. The purpose in such cases has been simply to avoid troublesome litigation. It may be that in this way the churches have been coddled by the missions, when they should have shared as Chinese institutions in the insecurities and inefficiency of their own government in the matter of enforcing laws that will give adequate security of property titles. In the future, the property of the churches in China in increasing measure will be acquired by those churches themselves and should be in all respects subject to the laws of China and of Chinese administration. The security of the titles of foreign property will be safeguarded in the same way as all the other legal interests of all foreigners in China. In other words, these property interests of the missions will be included in the consideration of the question of extraterritorial jurisdiction. If the new codes of law in China and the new courts are found to be sufficiently satisfactory by the international commission to be appointed to enquire regarding these matters, the missions will then have no reason to ask for any exception to be made in their favor, but together with all other foreign interests in China may entrust the legal protection of their property to the Chinese courts. If it should be found necessary to provide during some transitional or preparatory period for certain special courts or other legal safeguards, the missions would naturally and readily accept such arrangements. It would appear, therefore, that these property interests need not be an insuperable difficulty when the toleration clauses no longer protect them.

This brief review of what the probable effects the annulling of the toleration clauses in the treaties would have upon missionary work in China is not complete unless we think also of what the favorable results would be. No consideration need be given to the suggestion that such a change would do much to win the goodwill of the leaders of Chinese public opinion. Questions of what is just and right should not be influenced by considerations of mere policy. It is important, however, to recognize the benefit that will be secured by relieving the church in China of the handicap of these unnecessary connections with foreign governments, and the missionaries of working under conditions imposed by military power. The spiritual message of the Christian religion, the gospel of Jesus Christ will be more easily understood and more readily accepted if entirely set free from any connection with foreign governments.*

If these considerations are to any extent a fair statement of the issues, it would seem that the missions from America, Great Britain, and countries on the continent of Europe should not wait too long in taking action that will result quickly in the removal of these toleration clauses from the treaties of foreign powers with China. Instead of waiting until an international conference decides to annul these clauses, it would be well for the boards that are supporting missions in China to make representations to their own governments expressing their willingness and desire to have the treaties modified in this way, and so to help in adjusting the treaty relations of China in accordance with present day conditions.

A. L. WARNSHUIS.

August 18, 1925.

* The missions in Japan and Korea have never had any treaty protection, but the differing circumstances make a comparison very difficult. See Tyler Dennett "Americans in Far East"—pp. 564 ff.

CHRISTIANITY IN THE TREATIES BETWEEN CHINA AND OTHER NATIONS.

Extracts from the Treaties.

I. Legal Status of Missionaries in Mission Work.

II. Holding of Property by Missions.

III. Status of Chinese Converts to Christianity.

IV. Extraterritoriality.

I. Legal Status of Missionaries in Mission Work.

1844, Treaty of Wang-Hea (American).[1] "Article XVII 'Citizens of the United States residing or sojourning at any of the ports open to foreign commerce shall enjoy all proper accommodation...in hiring sites from the inhabitants on which to construct houses...and hospitals, churches and cemeteries.' The French Treaty of the same year but signed nearly four months later adds the words 'convents and schools.' Article XVIII of the Wang-Hea Treaty is to the effect that 'scholars and people of any part of China, without distinction of person,' may be employed to 'teach any of the languages of the Empire, and to assist in literary labours' without molestation. Citizens of the U.S. were also to be allowed to purchase 'all manner of books in China.

1847. "On April 26, an agreement was signed by Ki Ying, the High

1. Treaties between China and Foreign States. The Maritime Customs, Vol. I, pages 683,684.

Imperial Commissioner and Sir John Davis, Bart. etc., Her Brittanic Majesty's Plenipotentiary which contained the following:

'According to the American and French Treaties, the building of churches in the five ports is conceded, and it is therefore agreed upon that a spot in the neighborhood of the Foreign factories (in Canton), outside of them, may be rented for erecting one.'[1]

Great Britain Treaty of Tientsin, 1858:[2] "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

French Treaty of Tientsin, 1858:[3] "La religion Chrétienne ayant pour object essentiel de porter les hommes à la vertu, les membres de toutes les communions Chrétiennes jouiront d'une entière securité pour leurs personnes, leurs propriétés, et le libre exercise de leurs pratiques religieuses, et une protection efficace sera donnée aux missionaires qui serendront pacifiquement dans l'intérieur du pays, munis des passeports reguliers dont il est parlé dans l'article VIII."

"Aucune entrave ne sera apportée par les autorités de l'empire chinois au droit qui est reconnu à tout individu en Chine d'embrasser, s'il le veut, le Christianisme et d'en suivre les pratiques sans être passible d'aucune peine infligée pour ce fait.

"Tout ce qui a été précédemment écrit, proclamé ou publié en Chine par ordre du gouvernement contre le culte Chrétien, est complètement abrogé, et reste sans valeur dans toutes les provinces de l'empire."

United States of America at Tientsin, 1858:[4] "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teach and practise the principles of Christianity, shall in no case be interfered with or molested."

Similar treaties were made in 1850 with France, Belgium, Russia, and Germany, in 1862 with Portugal, in 1863 with Denmark and Holland. In 1860 a special convention was entered into with France. The English translation of this convention is as follows:

Special Convention with France

(Translation of Chinese text of this article.[5])

"It shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial Edict of the 20th February, 1845, that it is permitted to all people in all parts of China to propagate and practise the 'teachings of the Lord of Heaven,' to meet together for the preaching of the doctrine, to build churches and to worship; further, all such as indiscriminately arrest (Christians) shall be duly punished; and such churches, schools, cemeteries, lands, and buildings, as were owned on former occasions by persecuted Christians shall be paid for, and the money handed to the French Representative at Peking, for transmission to the Christians in the localities concerned. It is, in addition, permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

Great Britain and China 1902:[6] "The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested."

United States, Treaty of 1903:[7] "At last, in 1903, in the Sino-American treaty of that year, an express treaty right was granted, not to individuals, but to 'Missionary Societies' to rent or lease in perpetuity lands and buildings for their missionary purposes in all parts of the Empire. Article XIV of that treaty, after repeating substantially the provision of Article XXIX of tha Treaty of 1858, provides:

'No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes can live together in peace.

'Missionary societies of the United States shall be permitted to rent and lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities to erect such suitable buildings as may

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1. Treaties between China and Foreign States, Vol. I Page 402.

2. Mayers, "Treaties" pp. 12-13. Art. VIII.

3. Mayers, "Treaties" pp. 62-63. Art. XIII.

4. Mayers, "Treaties" p. 92. Art. XXIX.

5. Mayers, "Treaties" p. 120.

6. MacMurray. "Treaties and Agreements" p. 351 Art. XII.

7. Willoughby, "Foreign Rights" pp. 200-201.

be required for carrying on their good work.'"

Treaty with Sweden in 1908 closely follows the treaty with America of 1903.

Swedish Treaty, 1908:[1] "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good and to do to others as they would have others to do them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether Swedish subject or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and living together in peace and amity, shall pay due respect to those in authority. The fact of being a convert shall not protect a Chinese subject from the consequences of any offence he may have committed before or may commit after his admission into the church, or exempt him from paying legal taxes levied on Chinese subjects generally, except taxes and contributions levied for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes may live together in peace.

"Swedish missionary societies shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

1. MacMurray, "Treaties and Agreements" pp. 745-746.

From the Twenty-one Demands presented by Japan to China. January 18 1915:[2] (Japanese Statement) "China to grant to Japanese subjects the right of preaching in China"

"With reference to the demand by Japan that Japanese hospitals, schools and temples might own land in the interior of China and that Japanese subjects should have the right to carry on religious propaganda in China, the Chinese Government in its 'Official History' said that this 'would, in the opinion of the Chinese Government, have presented grave obstacles to the consolidation of the friendly feeling subsisting between the two peoples. The religion of the two countries are identical and, therefore, the need for a missionary propaganda to be carried on in China by Japanese does not exist. The natural rivalry between Chinese and Japanese followers of the same faith would tend to increase disputes and friction. Whereas Western missionaries live apart from the Chinese communities among which they labor, Japanese monks would live with the Chinese, and the similarity of their physical characteristics, their religious garb, and their habits of life would render it impossible to distinguish them for purposes of affording the protection which the Japanese Government would require should be extended to them under the system of extraterritoriality now obtaining in China. Moreover, a general apprehension exists among the Chinese people that these peculiar conditions favoring conspiracies for political purposes might be taken advantage of by some unscrupulons Chinese.'"[3]

II. Holding of Property by Missions.

Landholding by Foreigners in China:[4] "By Article XII of the Sino-British Treaty of 1858 it was provided that:

British subjects, whether at the Ports or *at other places*, desiring to build or open houses, warehouses, churches, hospitals or burial grounds, shall make their agreement for land or buildings they require at the rates prevailing among the people, equitably and without exaction on either side.

"The italicized words 'or at other places' the British have construed as meaning only places near the open ports.

"At times some trouble has arisen by reason of the resistance of local authorities to the acquiring of lands by foreigners, *missionaries and others*, at places where they have had, under treaty, the right to acquire lands. In general it has been recognized by foreigners and especially by the missionaries, that deference should be paid to local objections that have any reasonable basis. At times the Chinese authorities have argued that the adequate grounds for refusing permission to a foreigner has been deemed an unreasonable one and as working a virtual nullification of the treaty right."

Modes of Acquiring Titles to Real Estate in China:[5] "The formalities and modes of acquiring titles to real estate by foreigners were considered in a letter of American Minister Denby in reply to a series of questions that had been propounded to him by the Treasurer of the Central China Mission. (U.S. For. Rels. 1911, pp. 82-83.)

"From this letter we quote the following:

"British consuls issue title deeds only for land situated within the limits of British Concessions. All title deeds to property situated outside of these concessions are issued by the Chinese authorities. The consuls of the United States have no authority to issue title deeds to real estate in China. Printed forms of deeds with an English translation, such as are issued by the Taotai at Shanghai, are obtained at the consulate-general, but they are only available for property within the jurisdiction of the said Taotai."

2. MacMurray, "Treaties and Agreements" p. 1234. Group V. Art. 7.

3. Willoughby, "Foreign Rights" pp. 420-421.

4. Willoughby, "Foreign Rights" p. 193.

5. Willoughby, "Foreign Rights" p. 195.

Landholding in Manchuria:[1] "In South Manchuria the rights of foreigners with regard to acquiring interests in land are broader territorially, that is, outside of the Treaty Ports, than they are in other portions of China. This is due to the Sino-Japanese treaty of 1915, the pertinent provision of which reads as follows:

'Japanese subjects in South Manchuria may, by negotiation, lease land necessary for erecting suitable buildings for trade and manufacture or for prosecuting agricultural enterprises.

'Japanese subjects shall be free to reside and travel in South Manchuria and to engage in business and manufacture of any kind whatsoever.'

"These rights, by the favored nation principle have, of course, become available to the nationals of all the other Treaty Powers."

III. Status of Chinese Converts to Christianity.

"The legal status of Chinese converts to Christianity is a very simple one though it has, in practice, given rise to a great deal of controversy owing to attempts made by the converts to obtain for themselves special protection or immunity from local law and authorities, and, at times, to a similar effort in their behalf upon the part of the foreign missionaries.'

"As a matter of treaty provision and of Chinese law, a convert to Christianity has no extraterritorial rights whatsoever. He has exactly the same status and rights as his unconverted fellow nationals. He is, however, guaranteed immunity from discrimination or oppression by the Chinese authorities on account of his religion. And yet, as an almost unavoidable result of human nature, the missionaries have been led to interpose in behalf of their converts."[2]

1. Willoughby, "Foreign Rights" p. 196.

2. Willoughby, "Foreign Rights" pp. 203-205.

EXTRATERRITORIAL JURISDICTION DISCUSSED BY REPRESENTATIVES OF MISSION BOARDS IN AMERICA

Resolutions With Regard to Exising Treaties in China, Extraterritoria Juris liction and the Provisions in Pre-ent Treaties Granting Special privileges to Missions and Missionari-s.

Adopted by unofficial meeting of officers and members of Mission Boards and Societies of the United States and Canada working in China held in New York, October 2 and 3, 1925.

This *unofficial* meeting, composed of 86 officers and members of 37 different Missionary Boards and Societies, of the United States and Canada that are working in China, called to consider the present conditions of missionary work in China, adopts the following resolutions:—

WHEREAS, we heartily sympathize with China in her aspirations for just equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

WHEREAS, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China a n other Powers.

Therefore, be it resolved:—

1. With reference to the existing treaties:

That we urge the early revision of the treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by nine Powers in Washington on February 6, 1922, namely:

Article 1. "The Contracting Powers," other than China, agree.

(1) To respect the sovereignty, the independence, and the territorial and administrative int-grity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China.

(4) To refrain from taking advantage of conditions in China in order to seek special rights for privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States.

2. With reference to extraterritorial jurisdiction:

a. That we express ourselves in favor of the abolition of extraterritoriality in China at an early date.

b. That we further express the opinion that the determination of that date and of the provisions that may be considered mutually desirable should be undertaken cooperatively on terms of equality by China and the other Powers.

3. With reference to the treaty provisions according special privileges to missions and missionaries:

a. That, when our respective governments negotiate the new treaties which are so urgently needed, we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by

y upon the Chinese Government and people.

b. That correlatively we consider it desirable that the Chinese Government by such legislation as may be deemed necessary define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

4. With reference to these declarations:

That the Secretary be instructed to forward the above resolutions to:

a. All the Missionary Boards in North America that are working in China for their early consideration and for such action as they deem necessary.

b. To our respective governments as the expression of the opinion of this Conference.

c. To the National Christian Council of China and to the International Missionary Council.

CHRISTIAN EDUCATION

The general impression gained in the offices of the China Christian Educational Association in regard to the situation in Christian schools through the country is on the whole a hopeful one. While in certain parts of the country the school authorities have experienced serious difficulties, and some schools have either been unable to open or have opened with a much smaller number of students than usual, the falling off has been less than was ared during the early summer.

The situation facing Chinese Christians in regard to the education of their children is, however, one that deserves very serious consideration. Already resolutions have been adopted by the Kwangtung government forbidding the teaching of religion in any schools in the province, and at the important annual meeting of the National Association for the Advancement of Education held in Taiyuan in August, it was proposed that there be incorporated in the new constitution of the Chinese Republic a chapter on Education. Ten articles have been proposed. Article No. 4 is the one which chiefly concerns Christians. It reads as follows:

> "Education should transcend all differences of religious bodies and political parties. Therefore no religious or political doctrines should be taught during school hours, nor should there be any performance of religious ceremonies."

It is important that careful consideration be given to what will be involved if such a resolution is adopted as part of China's Constitution. While one sympathizes fully with the desire of the Chinese educational authorities to exercise some real control in regard to the teaching given in Christian schools and with their desire that the schools of the country be not used as a means for sowing the seeds of national and religious misunderstandings; nevertheless, one cannot but feel that if Christian parents are to safeguard their religious liberty guaranteed to them under the Constitution, they need to watch developments very carefully lest their privilege as parents of deciding upon the kind of religious and moral environment they wish for their children during the period of education be lost, and lest they surrender to the constantly changing political parties the privilege of determining the kind of an education which their children shall have.

We would call the attention of the readers of the BULLETIN to a pamphlet issued by the China Christian Educational Association on the place of private schools in a National system of Education and also to the CHINESE EDUCATIONAL QUARTERLY being issued by the same Association.

WORK OF THE INDUSTRIAL COMMITTEE

A survey has been made by the Industrial Committee of the need for trained industrial secretaries in China. This was done in accordance with a resolution passed by the National Christian Council in 1924 as follows: "That the N.C.C. approach certain missions asking that they study the situation with a view to ascertaining where and how trained social and industrial workers may be added to their staffs and to make recommendations to their home boards in accordance with the result of their studies."

A study was made of fifteen leading cities, covering twenty-five missions. The results show something of the extent of industrial development in these centers as well as the type of industrial work carried on, and give suggestions as to the workers needed and the mission to approach, which suggestions are being followed up by the Committee.

The campaign continues against the production and use of white phosphorus matches; forbidden after July 1, 1925. A leaflet has been prepared giving information regarding the dangers of white phosphorus, and the government regulations, urging civic cooperations in the enforcement thereof. This material is being used as the basis for a study course in citizenship in a number of schools.

A MODERN MIRACLE, another number in the Industria Committee Series, has been issued and a pamphlet dealing with the Shanghai Industrial Committee, its organization and work, is in press.

The Committee is enlarging its membership with people outside Shanghai in order that it may consider especially its function in regard to hand industry and the apprentice system.

At a meeting of the Committee on October 31 the following resolutions were adopted:—

1. That for the present it shall be the policy of the Committee to emphasize local study and experimentation, especially in connection with churches and other Christian agencies, with a view to the meeting of local industrial conditions.

2. That wherever local churches and other Christian agencies feel that domestic handcraft industries are most important they should concentrate hereon.

3. That for the current year the secretaries of this Committee give special attention to problems connected with domestic handcraft industries.

THE CHURCH AND THE ANTI-OPIUM CAMPAIGN

1. Annual meeting of the National Anti-Opium Association.

The first annual meeting of the National Anti-Opium Association was held on September 12-13 in the Missions Building, Shanghai. It was attended by representatives from thirty-six organizations, among them the Society for the Advancement of Education, China Medical Association, Chinese Red Cross Society, Overseas Union, General Chamber of Commerce, National Committees of the Y.M.C.A. and Y.W.C.A., National Christian Council, and others. The following new organizations were added to the membership: The Buddhist Association, National Committee of Women's

Associations, Forward Movement of the Roman Catholic Church, National Committee of Chinese Students Union, United Association of Li Chao, (a Buddhist Temperance Union) which reports sanitaria for the cure of the opium habit in 2000 centers in China.

This gathering was a notable one, including as it did people from various walks of life and of many different religious faiths. A strong spirit of unity and cooperation was manifested throughout the meeting.

Important items of the session were the report of the year's work by Rev. K. T. Chung, and the address by Mr. T. Z. Koo giving his experiences at the International Conference on Opium and Narcotics in Geneva, 1924, and presenting a message to the Association on its future work.

The meeting decided upon a Five Year policy and program, centering upon four main lines of work. (1) the suppression of poppy cultivation, (2) suppression of use of opium and allied drugs, (3) suppression of illicit traffic in opium, (4) survey of narcotic situation in China and the drug problem among Chinese overseas. Details of this five year policy are given elsewhere in this Bulletin.

The Shanghai Association is to be the headquarters of the opium movement, serving as a clearing house for the branch associations and kindred bodies. The program for the first year, from the autumn of 1925 to that of 1926, will be: the strengthening of the Shanghai office in order to secure the necessary staff and funds for carrying out the five year program; the organization of territorial committees in provinces, where they are ready for this; stimulating of existing branch associations and establishment of new ones.

The new officers of the Association are:

Chairman: Dr. T. H. Lee, President of Futan University.

Vice-Chairmen: Mr. Zau Tsin Chin, a Director of the General Chamber of Commerce.

Rev. K. T. Chung, Secretary, National Christian Council.

Treasurer: Mr. K. P. Chen, Manager of Shanghai Commercial Savings Bank.

Recording Secretary: Mr. Yuan Shee-loh, Chairman of Paoshan Educational Association.

Chinese Corresponding Secretary: Mr. Chou Tze-yui, a Director of Shanghai Y.M.C.A.

English Corresponding Secretary: Attorney S. C. Hoh.

II. N. C. C's Relationship.

As this Association was created largely through the efforts of the Anti-Narcotic Committee of the N.C.C. only a year ago, we still feel that the Council should give all the help it can to strengthen the organization so that it will be independent in the course of time.

The National Anti-Opium Association has drafted a budget of $17,820 of which the N.C.C. will contribute about $2000 in addition to part time service of Rev. K. T. Chung, who will continue to assist the Association as in the past. The Anti Narcotic Committee will work in fullest cooperation with the Association.

III. National Anti-Opium Day.

A National Anti-Opium Day was observed by many of the churches throughout China on September 27th. From the reports as received, 163 cities in 19 provinces were represented in this general observance. In Peking prominent men like Hsiung Hsi-lin, Fan Yuan-lien and Dr. W. T. Tao, visited the Chief Executive with the result that a mandate was issued to civil and military officers in China to suppress the planting, traffic in, and use of opium. The Chief Executive is considering the possibility of appropriating the opium fines for anti-opium work. There were speeches on that day by the men mentioned in public places such as theaters and meeting houses. In Nanking quite a large quantity of opium was burned by the military governor, Yang. In Shanghai the Sin Wan Pao, one of the oldest Chinese dailies, published an anti-opium supplement which was circulated among 160,000 people, and the SIGNS OF THE TIMES had a special issue on anti-opium topics which reached a circulation of 380,000.

K. T. C.

CORRESPONDENCE WITH ROMAN CATHOLIC CHURCH.

July 29, 1925

His Excellency,
Monsignor C. Costantini,
Apostolic Delegate,
3 Tingfutakai,
Peking.

Your Excellency:

I have the honor to inform you that at the Annual Meeting of the National Christian Council which met in May in Shanghai, certain resolutions were passed regarding the opium situation in China which I was instructed to transmit to you for your information.

The National Christian Council is deeply distressed at the increasing demoralization in China due to the large quantities of opium that are grown in China itself and of opium and other narcotics which are smuggled into the country from abroad.

We understand that the Roman Catholic Church has adopted a very clear position in regard to Christians having anything to do with poppy cultivation or use of the drugs and trust that the influence of all Christians in China may be combined in persistent attempts to bring this demoralizing traffic to an end. The results of the recent Opium Conference in Geneva were extremely disappointing. Another conference is to be held not later than 1929 and it is very earnestly hoped that before that date definite progress will have been made in the decided decrease both in the cultivation and use of opium and its derivatives by the people in China. I append herewith the resolutions mentioned above.

I remain, Sir,

Yours very sincerely,
E. C. LOBENSTINE
Resident Secretary,

Delegatio Apostolica
Peking.
October 10, 1925

Most esteemed Sir:

I thank you for your communication anent the deliberations of the National Christian Council of China concerning the fight against the

scourge of Opium. I have read the same with a great deal of interest.

The Plenary Council of the Catholic Bishops held at Shanghai in 1924 also saw fit to recall to mind the ancient precepts of the Church against the abuse of Opium, and urgently recommended to our Missionaries the necessity of prosecuting a vigilant and vigorous warfare against the vice in question.

In fact this work for the uplift of souls and the preservation of society is being pursued in everyone of our 72 Missions throughout the length and breadth of China, even to the extent of recurring to the spiritual punishments prescribed by the ancient canons against Christians guilty of the abuse of Opium, or of the intent to raise, or traffic in Opium.

The purpose, in both instances, is a common one,namely, to rid China of this pestiferous vice. Though each campaign remains distinct, yet they proceed in a spirit of mutual understanding and goodwill.

There likewise exists in Europe a society of Catholics, namely, the "Union Catholique d'Etudes Internationales" (Fribourg, Switzerland,) which sent a resolution on this subject to the President of the Second Opium Conference at Geneva, and which purposes, in due time, to take up the fight against the social scourge of Opium.

I am convinced that it is necessary to conduct a widespread campaign utilizing every means of persuasion and publicity to focus attention upon the evils wrought by Opium, in order to create a spiritual atmosphere favorable to the suppression of the cultivation of the poppy. But the true and decisive remedy can only come through energetic and efficacious action on the part of the Governing Authorities, as well as through international agreements aiming at the abolition of the nefarious traffic in Opium.

With sentiments of marked esteem,
Sincerely yours,

CELSA COSTANTINI
Apostolic Delegate to China

Rev. E. C. Lobenstine, Sec'y,
23 Yuen Ming Yuen Road,
Shanghai

THE FIVE YEAR POLICY OF THE NATIONAL ANTI-OPIUM ASSOCIATIO

(Adopted at the Annual Meeting, Sept. 12-13, 1925)

I. Regarding Suppression of Poppy Cultivation.

A. To promote a Law enforcement movement.

1. Work for an amendment to the Constitution which will cover poppy growing and use of opium and narcotics.

2. Publish widely among the farmers the laws against poppy growing.

3. Induce military and civil authorities to issue special manifestos against compulsory cultivation of the poppy.

4. Request the Government to urge foreign ministers in China to enforce in their regions of consular jurisdiction the observance of the Chinese suppression laws, including the Chinese Reward System.

B. To investigate the situation as to poppy cultivation in different localities.

1. Study the situation of those provinces where the suppression of poppy growing has proven effective, so as to set a standard for other provinces.

2. The Association should participate in the Government investigation bureau in different places.

3. The branch associations in different magistracies to cooperate with the local authorities regarding the suppression of the poppy.

C. To cooperate with influential people in different lines of work so as to build up a strong public opinion.

1. Publicity through Anti-Opium tracts, posters and other publications.

2. To assist the farmers' organizations in their attempts to discontinue the cultivation of the poppy.

3. To carry on a strong educational program.

II. Regarding the Improper Us of Opium and Other Narcotics.

A. To carry on a strong program of publicity through education.

1. To cooperate with the Ministry of Education and educational organizations of different provinces with a view to including in the text books for middle and primary schools material regarding the evils of opium and other narcotics.

2. To promote the Anti-Opium Movement through a popular educational campaign.

3. To show the evils of opium and other narcotics through lectures and publications.

4. To promote an Anti-Opium educational campaign in the homes.

B. Through voluntary efforts of people's organizations for the suppression of opium smoking and use of narcotics.

1. To urge religious bodies to prohibit their own members from smoking opium.

2. To urge the different social and educational bodies, commercial and trade guilds, to prohibit their own members from smoking opium and using narcotics.

C. To prohibit the smoking of opium and use of narcotics through suppression laws.

1. To build up a strong public opinion against opium addicts in order to deprive them of citizenship rights, e.g. holding honorary offices in different organizations, or election as members of assembly and parliament.

2. To urge the Government to discontinue the services of opium addicts in public offices.

D. Through individual efforts to work for the prohibition of use of opium and other narcotics.

The N.A.O.A. and its branches to carry on a big membership campaign to secure members who will pledge themselves not to smoke opium.

E. To join with the medical profession in a study of practical measures for the suppression of the improper use of opium and other narcotics.

Investigate the licensing of dispensaries, amount of opium sold, amount manufactured and imported, etc.

F. To carry out ameliorative measures.

1. Urge the Government to prohibit the sale of opium cures that are harmful.

2. Cooperate with philanthropic bodies in establishing opium cure asylums.

3. Urge the Government to instruct the civil and military authorities in different provinces to suppress the use of opium within a given length of time.

4. To recommend effective measures regarding opium cures.

5. To encourage the other provinces to follow the measures employed by the Shansi government.

III. Regarding the Suppression of Smuggling and Sale of Opium:

A. To investigate the channels and methods of smuggling and sale.

1. Ocean steamers.
2. Coast steamers and junks.
3. River steamers and junks.
4. Trains and autobuses.
5. Post office and private carrier systems.
6. Individual carriers.

B. To publish detected cases of smuggling and sale.

C. To make a comparative study of Chinese and foreign suppression laws and conventions.

D. To publish the internationao Agreement regarding the suppression of illegal traffic in opium and other narcotics of the League of Nations.

E. To urge the Government to restore the reward system which was formerly employed by the Maritime Customs.

IV. Regarding Investigation and Statistics of Narcotic Situation in China and Abroad (and work among overseas Chinese).

A. To investigate the situation of overseas Chinese as to how they are affected by the use of opium.

1. Study the opium monopoly system in different colonies.

2. Study immigration laws.

3. Gather statistics of the number of Chinese addicts abroad and the distribution of opium amongst them.

B. To make a study of the relationship of extraterritoriality and opium.

1. Opium question in foreign settlements.

2. Opium criminals' claim of consular judicial rights.

C. To investigate the situation of society as affected by the evil of opium.

1. Statistics on amount of opium produced in each province of China.

2. Amount imported from foreign countries.

3. Amount smuggled and sold in China.

4. Number of opium addicts.

UNIVERSAL WEEK OF PRAYER

Copies have been received from the World's Evangelical Alliance of the Prayer Topics for the Week of Prayer, January 3 to January 9, 1926. This has been translated into Chinese and a sample copy is being sent out with each copy of the Bulletin. In regard to the observance of this week, Mr. K. T. Chung writes:

Dear Friend and Brother in Christ:

The Universal Week of Prayer enters upon its 80th anniversary with the observance from Sunday, January 3 to Saturday, January 9, 1926. We are sending you an early copy of the Universal invitation and daily topics in Chinese.

The National Christian Council are earnestly concerned that the Week of Prayer, 1926, shall be an occasion not only of spiritual quickening among Christians but a widely used opportunity for further Christian unity. The most urgent need of the present time is unity in truth and love among Christians everywhere as followers of the one Lord who Himself interceded "that they all may be one" and who said "by this shall all men know that ye are my disciples, if ye have love one for another."

May we therefore rely upon your personal and active cooperation to further the local arrangements? If you are unable to act yourself will you very kindly hand this material to other responsible organizers so as to insure steps being taken to secure the local united observance of the Week of Prayer in accordance with the suggestion in the printed leaflet.

This literature is supplied at $0.30 per hundred. Please order now and remember that in December there is pressure in this office with orders from various parts. Will you therefore let us hear from you as soon as possible.

With hearty greetings,

Yours very sincerely,

NATIONAL CHRISTIAN COUNCIL

K. T. CHUNG.

THE WEEK OF EVANGELISM

February 14-20, 1926.

Special emphasis is being placed upon the observance of this week in the plans of the Committee on Retreats and Evangelism, the chairman of which is Rev. R. J. McMullen (Rev. P. R. Bakeman having gone on furlough). A special edition of the "China for Christ Bulletin" is being prepared by Dr. C. Y. Cheng in order to help those who are carrying on evangelistic meetings during the week. The Bulletin will contain sermon outlines for each day of the week and suggestions regarding preparation for the evangelistic campaigns and methods for following up the efforts of Christians throughout the country during those days. Copies will be sent free to all pastors and evangelists on our mailing lists.

The Committee is arranging, in addition, for eight specially prepared tracts for use in connection with the campaign. These will be issued by the Christian Literature Society, Shanghai, at the following rates:—

100	sets	$ 2.50
500	,, ...	11.50
1000	,, ...	19.00

The Committee seeks for them the widest possible distribution.

The Committee earnestly seeks your cooperation in rousing the Church to greater zeal for missionary activities. The secretary of the Committee is Dr. C. Y. Cheng, who is also the president of the Chinese Home Missionary Society. So important does the N.C.C. deem this aspect of its work to be that is has authorized Dr. Cheng to give as much time as may be found necessary, up to one-half, in connection with the work of the Chinese Home Missionary Society. That Society is planning to greatly enlarge its work during the coming year. It is hoping to raise from Chinese sources a budget of $40,000 and is making plans for the holding in Peking in the latter part of June of next year a National Missionary Convention. A special Committee of Arrangements, consisting of twenty-one members including five missionaries, is taking charge of the preparation for this great gathering.

In order to develop the spirit of evangelism throughout the Church the Committee on Retreats and Evangelism will emphasize the holding of retreats with church leaders in various parts of the country for the deepening of the spiritual life. In carrying on this work it is planning to issue occasional bulletins dealing with the subjects which are before it.

MOVEMENTS OF SECRETARIES

Miss Y. J. Fan's leave of absence began in July. She travelled across Siberia to Stockholm where she attended the two important conferences, reports of which will be found elsewhere in this Bulletin. She expected to go to England to spend several months in the Selly Oak Colleges in study. She changed her mind, however, and returned to China from Stockholm. She is now in Peking taking a year for quiet and for further study in the Women's Department of Yenching University.

Dr. Henry T. Hodgkin has been having an extremely busy time in England addressing gatherings of various kinds and writing on the situation in China. Both he and Dr. Harold Balme were present at the annual meeting of the Conference of Missionary Societies in Great Britain and Ireland. Reports from the Secretary of the Conference and from others indicate how extremely helpful the presence of these two members of the Council was. Dr. Hodgkin addressed both the Labor and the Conservative parties in the House of Commons and had interviews with many influential people in governmental as well as in church circles. In some of these meetings Dr. Balme joined with Dr. Hodgkin. Dr. Hodgkin will spend the autumn months in visiting the missionary societies in Great Britain and in work for students. Urgent invitations have been received to spend some time on the Continent and also in the United States. The Executive Committee did not, however, see its way clear to accede to the request that Dr. Hodgkin prolong his absence for this work and it is expected that he will return, as originally planned, by the middle of February.

Dr. C. Y. Cheng. During the summer Dr. Cheng spent a month in Nanking in charge of the Quaker Church of that city. This was the nearest he came to having a vacation. He met with many of the church leaders and discussed with them on several occasions problems connected with the development of the church life of China.

In September he visited Hangchow Christian College and held meetings both with the students and the faculty. If circumstances permit, the coming months will be taken up by a trip to North China, including visits to the leading cities in Chihli, Shantung and Manchuria. He also hopes during the early fall to visit several places in Kiangsu Province. On these visits Dr. Cheng will be representing the Chinese Home Missionary Society, whose president he is, as well as the N. C. C.

In the late winter and early spring, Dr. Cheng expects to make an extended visit to South China, touching the cities along the coast and possibly going as far as Singapore.

Rev. K. T. Chung has spent the bulk of his time in connection with the work of the National Anti-Opium Association, on which he and Dr. R. Y. Lo are the representatives of the N. C. C. In addition to this work, Mr. Chung is responsible on behalf of the staff for the work of the Anti-Narcotic Committee, Committee on Country Church and Rural Problems and the Committee on Church and Home. He is planning an extensive trip in North China which will take him into the Provinces of Shansi, Shantung and Chihli, addressing gatherings in regard to opium and meeting with the Local Committees which have been appointed to deal with the work of the Rural Church and the Christian Home.

Miss Lily Haass has been since 1914 on the staff of the Y. W. C. A. of China. Of late years she has been the Community Service Secretary in Peking. She began her work with the N. C. C. as Executive Secretary of the Industrial Committee in September. Miss Haass has just returned from an extended furlough spent in special study of industrial problems in Europe and America including some time in the London School of Economics.

Mr. Meng Tien-pei joined the staff of the N. C. C. in September as Associate Secretary in the Industrial Department. Mr. Meng is a graduate of Yenching University, where he receutly took a Master's Degree in Economics.

Rev. E. C. Lobenstine has been Resident Secretary since the annual meeting. The events of May 30 and following have confined him to Shanghai, with the exception of a month spent in Tsingtao with his family.

In addition to the general work of the Council which devolves upon the Resident Secretary he is the staff representative on the Committees on International Relations, Religious Education, and Church and Mission Administration, and along with Dr. C. Y. Cheng on the Christian Literature Committee and that of the Indigenous Church.

Mr. Lobenstine continues to give part time to the China Christian Educational Association as Secretary of the Council on High Education.

N. C. C. PUBLICATIONS

The China Church Yearbook

The Chinese edition is already in the hands of the printers. It con-

tains a number of important articles. These are written almost exclusively by Chinese writers. There are three hundred thousand characters and the price of the book is 60 cents for cloth cover and 40 cents for paper cover. It may be ordered through the N.C.C.

The China Mission Yearbook

The 1925 edition of the English Yearbook was edited by Dr. Henry T. Hodgkin and was published by the Christian Literature Society, 143 North Szechuen Road.

The book is indispensable to those who would keep in touch with the progress of the Christian Movement in China.

Price, postpaid, $2.75.

Annual Reports of the N. C. C.

The Chinese edition was issued during the summer. 2,000 copies were printed and have been sent free of charge to all members of the national Christian Council and of its standing committees, to Chinese pastors and to those who contribute to the expenses of the N.C.C.

The English edition was ready in August and has been sent to all mission secretaries on our N. C. C. mailing list, to the secretaries of the Boards of Foreign Missions abroad and to members of the N. C. C., to those on the $5.00 list of contributors, to correspondents and to a selected list of others, approximately 1000 in all. A limited number of copies remain and will be sent free to those requesting them until the supply is exhausted.

Directory of Protestant Missions

The 1925 edition of this useful reference book was issued on behalf of the N. C. C. by the Kwang Hsueh Publishing House, C445 Honan Road. The price is $2.30 to missionaries and $3.00 to others.

The strikes following upon May 30th were responsible in part for the delay in publication of the Directory this year.

Tracts for Week of Evangelism

The above have been prepared by Dr. C. Y. Cheng and are being published by the Christian Literature Society. (See "week of Evangelism.")

MEETINGS AHEAD 1926

N. C. C. Executive and Conference with Dr. John R. Mott, Shanghai, January 5-7.

China Association Christian Higher Education, February 12-16.

Board of Reference of the C.A.C. H.E. and the Council on Higher Education, in connection with the above meeting. Sometime in January or February.

Annual Meeting of the China Christian Educational Association First half of April.

Annual Meeting of the N. C. C. May 12-19.

NOTE TO CORRESPONDENTS

The English Baptist Mission in Shansi appointed one of its members, Rev. S. Henderson Smith, as special correspondent of the N. C. C. with a view to bringing the mission into closer touch with the work of the Council. This appointment is in addition to that of the regular mission secretary, to whom official correspondence from the Council calling for mission action will be sent. One of the duties of the newly appointed correspondent is to bring to the attention of the Chinese churches the various reports and suggestions, looking for a stronger progressive policy in Christian work in China.

This issue of the Bulletin is being sent to an enlarged mailing list. We shall greatly value your help and that of mission secretaries in letting us know how generally it is reaching the missionaries in your field. We shall be glad to have also lists of names of any English-speaking Chinese who care to receive the English Bulletin.

A very limited supply of the English report of the annual meeting still remains. Copies will be sent to those who write for them as long as the issue lasts. Will you help us place them where they will do most good.

At no time since 1900 has there been such widespread interest in China's international relations on the part both of Chinese and of foreigners resident in China. The question of what action, if any, the missions should take at this time is being raised by the N.C.C. with the secretary of each of the missions. Prompt action on the part of the missions is desirable if missionary opinion is to find expression befcre final decisions between China and foreign nations are reached in the forthcoming conference which opens in Peking on Decembe 18.

It is proposed that there be group meetings for discussion of Dr. Warnshuis' paper and of other aspects of these general questions. Correspondents can help us by informing us of such meetings as are held and by sending reports regarding decisions reached.

You will find much that is suggestive in the program prepared by the National Anti-Opium Association. This will appear in the Chinese Bulletin also and should be brought to the attention of the Christians in all districts where there is an opium problem. Interest in the anti-opium fight is growing in some parts of the country. Is that true in yours?

Any offers from new correspondents will be warmly appreciated. The duties and privileges are:—

(1) Be responsible to see that information re the N.C.C. is circulated among missionaries and local church members.

(2) Secure subscribers for the China for Christ Bulletin and the English Bulletin.

(3) Help in the distribution of literature.

(4) Keep the N.C.C. informed in regard to developments of interest in your locality.

BEAR YE ONE ANOTHER'S BURDENS

Let us rejoice together in the holding of the Universal Conference on Life and Work, the most significant fact of which was that a conference so oecumenical in character could be held at all. Let us pray that the Continuation Committee created at the meeting may be the means of carrying forward the principles of

truth and of universal brotherhood and making future similar conferences even more fruitful than this one.

Let us give thanks that three great denominations have actually found the way to get together and have formed the United Church of Canada, thus carrying one step farther the development of organic union and suggesting new possibilities of Christian fellowship and service. As each of the churches which merged its separate existence in the larger Christian fellowship rejoiced in laying upon the altar of united service that which was its own most distinctive contribution, so let us pray that we may attain that degree of mutual understanding and Christian love that will enable us also to find new ways of expressing our common life in God that by so doing the words of Jesus may be fulfilled when he said that the purpose of their unity was that "the world may know that Thou did send Me and lovest them even as Thou lovest Me."

Probably never before have so many missionaries given such earnest thought to the relation which they sustain to their own governments in view of the extraterritorial jurisdiction under which they find themselves. What is our duty at the present time as individuals and as members of mission organizations? Should we take the initiative in seeking to alter these relationships by making clear that we desire to waive such "special rights" as are ours under these treaties? How will such action as may be taken do most good? It is evident that there are decided differences of opinion amongst us as to what should be done. There are some who think that these matters lie entirely outside the sphere of the Church's activities, while others are quite confident that only by the waiving of these privileges can the missions and churches hope to render their largest service. Let us find time to study the issues involved and prayerfully seek to know what God's will for us is.

Let us pray for the conference to be held, January 5-7, during the visit to China of Dr. John R. Mott. While only of three days duration it will be important as helping representatives from different parts of the country get together to face some of the large problems which are pressing for a solution and will be a means of acquainting the International Missionary Council, through its Chairman, with present-day opinion in China.

Let us pray that this year may show marked advance in the ability of the Christian forces in China to express themselves unitedly in such matters as demand united action for their success, such as the Week of Prayer, the Week of Evangelism, the Anti-Narcotic and Anti-Gambling Campaigns, the study of ways and means of improving the conditions of industrial workers throughout the interior of China, and above all, in deepening our comprehension of religious truth and our sympathetic understanding of those from whom we differ.

Title	Author	Public	Cost	Pages
Modern Inter pretation of Christianity & the Chinese Civilization 現代基督思想與中國文化	Y. K. Woo	Association Press	.14	72
How to be a Good Citizen of China 怎樣做個中華民國的眞好公民	Herman Liu	,,	.10	89
Foundation Characters 平民千字課	Various	,,	.16	4 copies
千字課教案舉例	,,	,,	.03	38
Science & Christian Faith 科學與基督教信仰	Y. K. Woo	,,	.10	52
The Question of Unequal Treaties 不平等條約討論大綱	T. C. Sun	,,	.20	153
The Tariff Problem 關稅問題討論大綱	L. T. Chen	,,	.16	90
The Problem of Extraterretoriality 領事裁判權討論大綱	Hwang Chit-Yang	,,	.16	89
A Patriot's Problem 愛國者應研究的問題	Arthur Rugh	,,	.08	40
Jesus Christ & My Character 基督與我的人格	T. C. Chao	,,	.05	22
A Faith for a New Age 新時代的信仰	N. Z. Zia	,,	.06	30
Jesus Way of Life 基督與現代問題	Arthur Rugh	,,	.10	62
Manual for Citizenship Chaulangna 公民宣講隊辦法	Herman Liu	,,	.05	16
Manual for Civic Club & Study Circle 公民研究團辦法	,,	,,	.05	32
National Day & Citizenship Training Movement 國慶日與公民教育運動	,,	,,	.05	20
Christianity in the Light of To-day 現代思想中的基督教	Y. K. Woo	,,	.06	40
Christianity & Civilization 基督教與文化	J. W. Williams, N. T. Wan	,,	.25	150
Good Citizenship Campaign 公民教育運動計劃	Herman Liu	,,	.05	29
Citizenship & the International Problem 國際問題討論大綱	N. Z. Zia	,,	.30	226
The Church & the Problem of War 教會與爭戰問題	Various	,,	.06	24
A Boy's Code 童子八顯	Lening Sweet	,,	.04	6
Christian Citizenship in Middle Schools 基督教與公民教育	R. H. Ritter	,,	.20	52
Are the Anti-Christian Attacks Justifiable 非基吊頭運動評議	Y. K. Woo	,,	.06	40
Rediscovery of the Christian Church in the Midst of Anti-Christian Attacks 教會覺悟與非基督教運動	,,	,,	.10	66
Civilization: East & West 東西文化之一貫	T. M. Van	,,	.10	71
Jesus Way of Life 基督與現代問題	Arthur Rugh	,,	.10	62
How to Keep Healthy 健康與衛生	Y. K. Woo	,,	.15	8g
Introduction to the Life of Christ 基督傳導言	W. B. Hill, Y. K. Woo	,,	.40	238
The Abolition of War 廢止戰爭論	Sherwood Eddy, T. S. Wu, Y. D. Ying	,,	.08	44
As a Man Thinketh 思想與人生	James Allen N. S. Liu	,,	.06	34
Suggestions for Leaders of Bible 研經班領袖須知	Arthur Rugh	,,	.05	16
An Evangelistic Novel 骨肉緣	Y. S. Huang	Pub. Dep't, Meth. Epis. Church	.15	108
Swider Singh 辛薩都	Z. K. Zia, S. R. Mee	,,	.10	43
The Family 家庭的研究	Z. K. Zia	,,	.20	115
甘地小傳	Z. K. Zia, S. R. Mee	,,	.15	
奧古斯城的白皇后		,,	.06	
短篇小說集	Young People's Friend	,,	.15	
理想中人 A Novel	Z. K. Zia	Mission Book Co.	.20	90
道美短篇軼事	,,	,,	.25	111
A Chinese Bible Encyclopedia 聖經百科全書	James Orr	,,	5.00	4 Vols
道史錄要		,,	.25	
聖道要訣	Y. Y. Wan, C. S. Chen	,,	.15	
西史通俗演義	Chinese Christian Intelligencer	,,	.30	
Stories of Women Pioneers 世界巾幗英雄傳	Students, Ginling College	Y.M.C.A. Pub. Dep't.	.50	8 Vols.
The Four Gospels 福音書		Phonetic Promotion Committee		332
The Four Gospels & the Acts 新約五經		Am. Bible Society 1926		436
Mandarin Acts 使徒行傳		British & Freign Bible School		103
Studies an N. T. Greek Synonynm 新原文類解	Chu Pao Hwei	Nanking Th. Seminary	.50	192
基督抹殺論	T. C. Sheng & others	,,	.43	
一年聖課	Y. B. Junet	Pub. Dep't. Chung Hwa Sheng Kung Hui	.20	156
Commentary on the Book of Daniel 但以理書註釋		,,	.15	
受洗須知	W. A. Seager	,,	.10	43
希伯來宗教史	M. H. Throop	,,	.20	
福音初階		West China Tract Society	.001	14
人生之顧問	K. S. Tung	Anking Sheng Kung Hui Press	.04	24
毒龍	C. F. Liu	Women's Temperance S.	.02	
論吸烟 Smoking	C. P. Tong	,,	.05	26
節制與教育	Mrs. Herman Liu	,,	.02	
母教與家庭	C. F. Liu	,,	.05	

Chinese Christian Books published during 1925

(Not including Roman Catholic publications)

Title	Author	Public	Cost	Pages
Spiritual Nourishment Day by Day 靈修日課	Chia Yu-Ming	SpiritualLight Pub. S. Nanking 1925.	.75	368
An Exposition of Romans 羅馬新講義	,, ...	,,	.50	242
The Cross in Faith & Conduct 十架與信行...	Gordon Watt	,,	.35	116
Health Teaching by the Project Method 衛生設計教授	I. M. Miller	Council on Heath Education	.08	37
Teeth 牙齒	丹斯笛	,,	.04	16
Cleanliness 清潔...	,, ...	,,	.04	28
Health Habit Drill 衛生習慣的訓練	,, ...	,,	.03	8
Prenatal Care 妊娠衛生	Mrs. Max West	,,	.06	41
Winter Care of the Skin 冬會皮膚衛生法	Dr. Williams	,,	.01	5
學校傳染病處理法...	高鏡朗	,,	.45	120
Health Stories Book I. 衛生故事集	丹斯笛	,,	.06	16
Health Pictures 學校衛生畫	Council on Health Ed.	,,	.06	18
Incentives to Create an Interest in Health 鼓勵衛生上的興趣...	丹斯笛	,,	.03	8
Weighing and Measuring 體重和體高的度量	,, ...	,,	.02	7
Rhymes of Cho-cho's Grandma 綽綽祖母的衛生歌	Mrs. F. Peterson	,,	.06	7
Eyes and Ears 眼與耳	丹斯笛	,,	.02	12
Nutrition 營養	,, ...	,,	.08	63
Fresh Air 空氣	,, ...	,,	.02	10
Clothes 衣服	,, ...	,,	.02	9
Tobacco and Wine 烟與酒	,, ...	,,	.02	5
Rest 休息	,, ...	,,	.02	12
Child Psychology and Methods of Teaching Children 兒童心理與兒童衛生教授之方法	H. C. Chen	,,	.10	50
The Little Vegetable Men 小菜人		,,	,03	20
The House the Children Built 兒童築室		,,	.03	20
Thoughts on Books read in Leisure Hours 遠餘觀感錄	Chen Gin-Yung	C. L. S.	.07	48
Chinese Classical stories 古文今譯中國故事	Wang Chih-Hsin	,,	.20	106
The Four Sisters 四姊妹	Sung Tsing Yung, Martha E. Pyle...	,,	.70	326
Dear Enemy 親愛的寇家	Jean Webster	,,	.25	133
Commentary on St. James 雅各書新註釋	Luther Lee...	,,	.50	178
The Life of John Williams 威廉約翰傳	E. H. Hayes	,,	.10	56
Dawning	L. R. Bayard	,,	.12	44
Old Auntie Liang 梅通記	Mrs. Sheng Hua Fan Laura M. White	,,	.035	30
Problems of the Home 中國過渡時代的家庭	Luther Lee...	,,	.23	122
Christ Not Mythical 關基督抹殺論	J. W. Inglis, E. S. Nieh... ...	,,	.12	86
God & the Ant and a World without a Child 夢境	Conlson Kernahan, E. S. Nieh	,,	.10	50
The Benefits of Christianity to China 基督教利吾國乎	Chen Gin-Yung	,,	.02	13
The Christian School a distinctive Contribution 教會學校與地方學校之比較...	Martha E. Pyle	,,	.02	12
The Teaching of Jesus 基督主義	Luther Lee	,,	.02	20
Is the Christian School a Factor of Cultural Invasion? 教會學校與文化侵略...	E. S. Nieh	,,	.02	17
Commentary on the Book Of Romans 羅馬書新註釋	Hayes 赫士	,,	.50	
Freedom of Belief 信仰自由	Issac Mason	,,	.02	11
The Relation of Religion to Human Progress 宗教與進化 ...	Evan Morgan	,,	.02	17
God is not the God of Foreigners only 上帝自在論	Chou Yün-Lu	,,	.02	11
This Freedem 婦女自由的眞義	Laura M. White	,,	.02	20
Elements of Religious Pedagogy 宗教教學法大綱	James C. Peng	,,	.30	160
Christ in the Social Order 基督與社會秩序	E. S. Nieh	,,	.10	54
The Confession of Tokichi Ishii 獄中人	Chou Yün-Lu, Evan Morgan ...	,,	.18	92
Human Life & Destiny 成人論	T. S. Wang, Evan Morgan ...	,,	.15	75
Living Water 活水	Sung Tsing Yung...	,,	.07	32
Seeing Heart 知主之心	,, ...	,,	.05	20
In His Strength 仗主的能力	,, ...	,,	.07	34
Whom Jesus Loved 耶穌所愛的	,, ...	,,	.07	32
A Message to Garcia 當做就做	Elbert Hubbard, Li Chih Shih	,,	.02	14
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